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WE TOIL for frivolous riches, as if we labored for eternal possessions; we labor for eternal possessions, as if we toiled for frivolous riches.—*Massillon.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 8, 1916 NO. 10

EDITORIALS AND COMMENTS

House of Bishops Not to Meet

INFORMATION is received to the effect that a sufficient number of assents to holding the special session of the House of Bishops to insure a quorum has not been received by the Presiding Bishop and the call is therefore vacated, so that no special session will be held. We had replied to a correspondent in a recent issue that fifty assents were necessary, basing the information on the provision of Article I of the constitution that "a majority of all Bishops entitled to vote, exclusive of Foreign Missionary Bishops and of Bishops who have resigned their jurisdiction, shall be necessary to constitute a quorum for the transaction of business." Under that provision ninety-eight Bishops would be counted and a quorum would be fifty. But it appears that by a special rule (XXV) of the House of Bishops a special session can be held only if "a majority of the whole House" gives a favorable reply to the Presiding Bishop, which would make fifty-eight such assents necessary. The number received was only fifty-two.

We cannot say that we are surprised at this outcome of the call. We had hoped that the whole episcopate—those who defend the action of the Board of Missions quite as truly as those who oppose it—would be willing to come together for the express purpose of trying to bring peace to the Church. No sooner was the call issued, however, than it became evident—if interviews in the daily papers are to be believed—that Bishops who approved the action of the Board would decline to affirm their willingness to attend, thus thrusting the necessity for securing a quorum wholly upon those who believed the action of the Board to be unwise. To the number of those who did not wish the session to be held, therefore, would be added the entire number of foreign Bishops, who could not, of course, be expected to attend, and also those many others who, by reason of age or illness, of long distance from the Atlantic coast, of other engagements, and of other causes, could not conveniently leave their dioceses and attend a session in Philadelphia; and still another group that recognized the seriousness of the present differences in the Church but did not see that the House of Bishops could remedy them. All the Bishops of those several classes naturally refused their assent to holding the special session. That in spite of these handicaps which made the gathering of the required number impossible, fifty-two Bishops—two more than a constitutional quorum of the House and only six less than a majority of all the members—positively signified their intention to attend, shows how wide-spread is the feeling that some action ought to be taken for the protection of our missionary work before it be too late and for seeking to bridge over the differences between Churchmen.

But it also shows something more. Since the defenders of the Board declined to give their assent, it follows that fifty-two Bishops felt these to be in the wrong. To that number must be added some part of the considerable number of Bishops who, for other reasons, could not give their promise to attend. There could not be a better indication, therefore, that a considerable majority of the House of Bishops is convinced that a grave mistake has been made by our missionary administration and may be expected to take such steps at the coming General Convention as will assure a change of policy for the future, however impossible it may be to prevent that action which seemed to the majority of the Board of Missions so important as to justify the disruption of the Board and of our missionary work in consequence. No condition exists in the Church to-day that could not have been foreseen, without the slightest difficulty, last spring.

We can understand the position of those Bishops who refused their assent and we could wish that the daily papers would withhold those imputations of partisanship that have been so plentifully sprinkled through their news columns during recent months. It is perfectly tenable to question, as did many of the Bishops, whether there would be anything that the House of Bishops could do in the matter if it should meet.

What causes the greatest regret to us is that the Bishops should be willing to withhold their collective guidance and leadership at a time when there seems such grave need for them. The American people have only one panacea for ills that may exist and that is the making of laws. Because the House of Bishops could not enact canons at a special session, therefore there were many who could not see why it should meet. But we did not want more canons; we wanted the guidance, in a serious juncture, of those who are placed over the Church, not chiefly as lawmakers but first as fathers in God. We were looking for fatherly counsel, for leadership, and these the Bishops have not given.

And our second cause for regret is that when fully a third of the Bishops asked for the session, for the sake of taking counsel with their brethren, there should not have been that spirit of comity that would lead the others to acquiesce. It would seem to us useful that matters at issue might be frankly and fully discussed at a time when there were no canons to be passed, no elections to be held, and when the inevitable partisanships that are bound to appear in General Convention could fairly be kept out.

We long for peace and unity in the Church. Looking backward over the events of the past two years it would seem so easy to have prevented the present disruption that it seems almost incredible that the Church could have been permitted to drift into it. But since that has occurred, the sense that we need the collective leadership of the Bishops is so natural a sense, that their unwillingness to enter into mutual consultation for the sake of giving it, is indeed a disappointment.

So, step by step, the unrest in the Church is allowed to drift on, if it be not continually growing worse, and the peace and the united action that might have been, and that ought to be, become more and more difficult.

It is not a cheering outlook either for the missionary work of this new year or for the General Convention that must finally face the problem of whether, after all that has happened and will then have happened, the ideal of having one missionary society for the whole national Church can still be realized.

"The Legal Discussion of the Panama Congress"

THE above is the title of a pamphlet of 24 pages just published by the Bishop of Marquette. [New York: Edwin S. Gorham, price 10 cts.] It consists chiefly of certain correspondence in which the legal issues relating to Panama are stated *pro* and *con,* principally by Bishop Williams and Mr. George Wharton Pepper. Bishop Williams is one of the five members of the Board of Missions who resigned because of the Panama action, and it is due him that careful consideration should be given by all thoughtful Churchmen to the reasons that animated him. His scrupulous fairness and generosity are shown by the fact that in printing Mr. Pepper's letters with his own he has carefully set forth both sides of the controversy, letting the case for the Board be told by, perhaps, its strongest advocate.

In a letter addressed to the members of the Board of Missions the Bishop argued that the Board is the agent of General Convention in missionary propaganda and that its rights and duties are such as are recognized in the law of agency. They are delegated rights which do not extend beyond the terms in which they are delegated; and similar rights, he holds, have been judicially interpreted to the effect that "an agent will not be allowed to put himself into a position antagonistic to his principal" (Hughes vs. Washington, 72 Ill., 84). "This," comments Bishop Williams, "is exactly what is attempted in this case." Mr. Pepper denies that the Board is legally the agent of General Convention, though adding, "I very much wish that this really were the legal situation." Rather, Mr. Pepper holds, "the (Missionary) Society and its directors get their authority from the state of New York, just as if they were a concern organized to do an industrial business. . . . I am of opinion that the legal right of the Board of Missions to take any given action is not affected by the act of General Convention in passing or failing to pass any resolution whatsoever that is merely expressive of the opinion of Convention as to whether or not a New York corporation possesses or does not possess the power to do the act in question." Finally, Bishop Williams presents a very carefully framed opinion of the Hon. Jacob Kleinhans, chancellor of the diocese of Western Michigan and a jurist of very high standing, in which it is held that "The Board derives its missionary powers from the Canons of General Convention and not from the act of incorporation." Mr. Kleinhans says:

"The society incorporated by the legislature of the state of New York in 1846 is merely a fiscal agency of the Board of Missions. The Domestic and Foreign Missionary Society of the Church was originally instituted in the year 1820, and fully organized by the General Convention in the year 1835. The Church had been carrying on its missionary work for a period of from eleven to twenty-six years, without any incorporation whatsoever. It was doubtless found from the business side of the Board of Missions activities, as distinguished from its missionary activities, that a civil corporation would be useful, if not necessary, to enable the Board to take by gift, grant, or devise, property and funds which it might acquire, and to manage and dispose of the same. The corporation was created to accomplish these ends, and not control the missionary operations of the Board."

We, for our part, have devoted very little space to the discussion of the strictly legal phase of this question. We had hoped that it would be deemed sufficient that the Board of Missions was *morally* bound by a vote of General Convention, and we had little interest in the question of just how far they could defy General Convention and not be subject to injunction by a civil court.

But we are bound to say two things on this subject. First, it is seventy-five years too late for Mr. Pepper's thoroughly erastian doctrine to be accepted by the American Church. For three quarters of a century it has been assumed by the Church and by the Board of Missions that the latter, though incorporated so that it could legally administer trusts, was an ecclesiastical organization, created by General Convention and subject to the direction of that body. As such it has received innumerable bequests, it has levied apportionments upon people and congregations not amenable to the statutes of the state of New York, it has, through its officers and many of its members (including Mr. Pepper) repeatedly avowed that its work is "the Mission" of the Church. "In submitting this *report of its stewardship,*" concludes the report of the Board to the General Convention of 1913, "the Board would express its deep sense of privilege in having been allowed to share in the splendid tasks *which God has given to His Church.*" "Thus shall *the Church* enter more largely and worthily into her heritage of service for God and all mankind" (Journal Gen. Conv. 1913, p. 428). We venture to say that never before in the sixty-nine years since our Missionary Society was incorporated or the ninety-five years since it was created by General Convention has this novel doctrine of Mr. Pepper been broached. It would seem to us absolutely incredible that, even after making allowances for the partisanship of the present moment and for the weakness of the case for the Board of Missions which he had to defend, it could have been possible for a Churchman of such deep spirituality, such sincere devotion to Christ and His Church—for Mr. Pepper is all that and more—to take such a position. We ask this question: Since the Domestic and Foreign Missionary Society, while unincorporated from 1820 to 1846, was engaged, under the sole direction of General Convention, in providing for the missionary work of the Church, by what act and in what year did it cease to be the agent of the body that created it? Certainly the fact of incorporation would in itself have no such effect.

But having said this, we have to add, secondly, that in our judgment much of the legal issue consists of mutual misunderstandings. A letter in the *Churchman* from that eminent Churchman and lawyer, Mr. Francis Lynde Stetson, confirms this view. In so far as Mr. Pepper and Mr. Stetson, with others, argue that the legal effect of failure to pass a measure in General Convention is not equivalent to the enactment of a prohibition, they are, of course, right. But we think they also misunderstand the position of Bishop Williams and others. It is not maintained that such outside activities as participation at Panama became unlawful to the Board of Missions because of the failure of the Goodwin resolution. Rather is it held (if we understand the Bishop aright) that it is unlawful because no such power has been delegated to the Board by the sovereign legislative body of the Church. The Goodwin resolution enters into the matter only to the extent that it was an attempt to commit General Convention to an interpretation of its own delegation of powers to the Board, larger than they are customarily considered, though still, we are bound to point out, not such that, even if the Goodwin interpretation had been made, it would have covered the case of Panama. The failure of the Goodwin resolution to pass greatly strengthened the narrower interpretation of the powers delegated to the Board, but, obviously, it did not limit such powers as had, in fact, been bestowed upon that body.

But, as we have said, the legal side of the question is not that which has appealed with the greatest force to us. We have been content to hold that if the Board of Missions still felt that sense of stewardship which it declared, in its report of 1913, its members would feel *morally* bound to observe the limitations upon their freedom of action which the theory of agency would seem to impose upon them. The appeal was made to General Convention to interpret their powers more broadly and it failed. We have felt that the Board should acquiesce, then, in its limitations. But more important to us even than this has been the obvious consideration that, for the sake of carrying out a programme of exterior activities that was at least unnecessary, those whom we have entrusted with responsibility for the missionary work of this Church have placed that work in great jeopardy and have disrupted their own organization and support. As we have expressed it before, they have not put "Missions first." And thus the confidence that the Church had so fully reposed in them is necessarily impaired. We do not question their motives; we do very seriously criticise their perspective and their acts.

Indeed the members of the Board and of the administration appear not to realize how thoroughly they have reversed their own previous attitude with respect to the relation between their authority and that of General Convention. So recently as 1913 their triennial report shows that they then assumed for themselves precisely those limitations of authority which we have suggested. Discussing in that report the wisdom of accepting from the Church of England the responsibility for missionary work in Central America, a subject that had been expressly referred to it by General Convention, the Board said:

"It does recommend that the General Convention request the

Board to continue its consideration of the subject, *send a deputation to study the situation in Central America*, and report to the General Convention in 1916" (Journal 1913, p. 419).

This recommendation being reported to General Convention, the House of Bishops (which has the right under the canons to erect foreign missionary districts) passed a resolution asking the Board to continue its consideration of the subject and "to send a deputation to study the situation in Central America" (Journal, p. 85).

Why was it necessary in 1913 to ask General Convention for authority to send a deputation to Central America in the fulfilment of a duty that had expressly been laid upon them by the Convention, when in 1916 they claim authority to send a deputation to Central America, over the protest of the Bishop that has canonical jurisdiction, for purposes that have not been referred to them? When we ask the administration to confine its activities to the promotion of the missionary work of the Church we are only asking them to go back to the theory of their own functions which they, with the whole Church, accepted from 1820 until 1913.

And here is the test of the value of the two theories. In 1913 the Board of Missions and its administration had the complete confidence of the entire Church. In 1916 they obviously have not. Which theory, then, makes for efficiency in promoting the work of the Church?

Mr. Pepper and Informed Churchmanship

IN one of the letters from Mr. Pepper which the Bishop of Marquette publishes in his pamphlet already referred to, being that dated July 12th, we find the following paragraph:

"I am told that there has been a good deal of discussion of this subject in the Church papers and that a good many of the letters and editorials that have been written make the above assumption rather a difficult one to maintain. *As I seldom see the Church papers* I have not followed the controversy and, therefore, can speak of it only from hearsay."

Perhaps we may be justified in directing attention to the words which we have placed in italics.

We quite realize that in those words Mr. Pepper eloquently expresses his opinion of the American Church press. It is not a favorable opinion, nor is it one to which he has arrived only recently. It can only be true that he "seldom sees the Church papers" because he does not deem them worthy of his perusal. All alike they are waved aside as containing nothing that is of interest or of value to him.

Our own respect for Mr. Pepper is so much greater than his for the Church press that we shall venture some comment on that view; not, indeed, for his own eyes, for he will not see it, and because, obviously, no view that we can express on any subject will be of value to him.

Mr. Pepper occupies a representative position in the Church. As a member of General Convention he represents, no doubt, only the diocese of Pennsylvania and is answerable therefore only to his constituents in that diocese.

But Mr. Pepper has also accepted membership on a considerable number of commissions and committees of General Convention. Apart from the committees of the House of Deputies which survive only during the lifetime of the Convention we find Mr. Pepper's name on the membership lists of the Joint Commissions on (1) Christian Unity, (2) A Mission Hymnal, (3) Missionary Organization, (4) Revision and Enrichment of the Prayer Book, (5) The Bishop's Promise of Conformity in the Ordinal; and he is also a member of (6) the Board of Missions, and (7) the General Board of Religious Education. In each of these capacities he has consented to serve in a representative capacity in which the whole number of American Churchmen are his constituents. And nobody is more truly *persona grata* to all of them than is he.

But it implies no lack of confidence in his representative for a constituent to feel, at times, that he would like to present his own view to that representative. It may, indeed, be a crude and unintelligent view. The representative may be entirely justified in disregarding it. But—so human are most of us—there are times when one feels the desire to communicate with one who has consented to act for him in a representative capacity.

And it really is an honor to be asked to serve as a representative. Mr. Pepper has received very many honors, in very many fields of activity, and six or seven honors, more or less, such as those that have been conferred upon him by General Convention will naturally mean very little to him. But yet the relationship of representative to constituent is one that he deliberately accepts and assumes, and, from the very ablest man that ever lived, it *does* imply some duty, some respect, some deference, from the one to the other. Certainly all of us, Mr. Pepper's constituents, render to him, our representative in these many capacities, our entire respect. He may treat our opinions with contempt, and, indeed, that may be all they are worth, but we continue to have great respect for him and for his opinions.

Now how is the constituent to communicate with his representative?

He may write a personal letter; but many men, particularly where they are relatively unknown, have a natural hesitation in venturing to submit views by letter to one whom they regard as greatly their superior in intellect or in standing among men. Moreover it would be something of a task to communicate by mail with all the members of a given board for the purpose, and the correspondence that would be involved would tend to be quite burdensome to the constituent and perhaps even more so to the representatives.

So, in Church matters, very many write letters to the Church press. The columns of the one single issue of THE LIVING CHURCH for last week contained such letters from seventeen different individuals. The Dean of New York and the only living ex-President of the House of Deputies, with others, wrote on subjects related to the work of the Board of Missions. Several others, including one of the senior and most learned members of the House of Deputies, wrote on subjects relating to the work of General Convention.

These men are all constituents, seven times over, of Mr. Pepper. And even apart from that fact, are they not men of sufficient dignity for Mr. Pepper to deem them fit to submit suggestions to him?

Let it be agreed that the editorial staffs of all the Church press are so far inferior to what Mr. Pepper would have them be that their productions are not worthy of his attention. We maintain only that the relationship of representative to constituent implies a duty on the part of the first to listen to the second; and by his unwillingness to read the Church papers Mr. Pepper is making it very difficult indeed for himself to fulfil that duty or for his constituents to communicate with him.

And then as to what is happening in the Church. Have such reports of Church activities as the New York and Philadelphia papers have printed within the last few months been so satisfactory that Mr. Pepper has felt no need for them to be supplemented or corrected by periodicals that make it their specialty to find out the news of the Church and to report it accurately? Presumably Mr. Pepper reads the daily papers: is the police and the divorce record of his own city so much more edifying that Mr. Pepper can afford to read these to the utter exclusion of the accounts of Church happenings throughout the world?

By actual count we find that 116 separate items of news—not counting such as appeared under the head of Personal Mention—were reported in last week's issue of THE LIVING CHURCH alone, and that is rather less than the average. Few people realize what it means to build up a world-wide organization by means of which the news of the Church can be reported on such a scale; and that it means simply nothing to Mr. Pepper is really not a compliment to him. Among the 116 items of last week were such as these:

The consecration of a Bishop;
The death of a priest of world-wide influence;
A remarkable address by the Bishop of Oxford;
A school survey in a metropolitan city;
Coöperation between "Big Brothers" and "Big Sisters" in an important city;
Remarkable gains of the Church in Boston in ten years;
A very remarkable missionary campaign in Chicago;
Important work of a Social Service Commission;
Interesting details of a Go-to-Church campaign;
An illustrated story of Indian work in Idaho;
Progress of municipal housing in a Swiss city;
Statement of a critical condition in a Church school in Japan;
A very interesting analysis of percentages in Confirmation classes;
Something about Bishop Tuttle's approaching jubilee;
The death of two remarkable priests;
An account of a notable painting in a state prison;
Many details of the Nation-Wide Preaching Mission;
And many, many other details of Church news.

And this was an ordinary weekly number of THE LIVING CHURCH.

Of how many of these things did Mr. Pepper obtain adequate information from the daily papers or from such magazines as he deems proper for his reading?

Is not the answer—None?

And week by week Mr. Pepper, whom the Church has honored beyond any other layman, who serves in a representative capacity on our most important boards and commissions, whose books we read, whose devotion we recognize, whose spirituality puts us to shame, whose good works are constantly performed, is content to know of all the manifold activities of the Church outside his own city, practically nothing.

Is that wise? Is it right? Is it worthy of him?

And may it not be said also that what we venture to call, with all respect, the exaggerated individualism of Mr. Pepper's varied position on questions that come before the Church is largely due to his unwillingness to put himself in touch with the thought and the knowledge of the work of the Church?

Never was a man so wise, so great, that he could safely dispense with the means for learning of the thought and the activities of other men whom he was venturing to serve in a representative capacity.

And the handicap that Mr. Pepper has assumed for himself is shown in the very paragraph we have quoted from his letter. Read it over again. Great as Mr. Pepper is in the legal profession, he is making, within the Church, the mistake of viewing with contempt the position of any opponent, and, indeed, of all others who write on questions of Church policy. Would he go into court for a client whose money he had taken as a retainer, without seeking to know what position would be maintained by his adversary?

And is the service of the Lord Jehovah so greatly inferior in importance to that of Mr. Pepper's other clients, that the preparation he would deem necessary that he might serve the others intelligently, is unnecessary with respect to one Client alone?

We are, obviously, not writing for Mr. Pepper's eye, and not many men of standing in the Church—perhaps none other than himself—could pen the extraordinary paragraph that it has seemed proper to him to write. But there is just enough of that unhappy spirit of self-sufficiency abroad in the Church, recognizing no obligation on the part of men who are called upon to legislate for the Church to study the problems or to acquaint themselves with the happenings in the Church, for it to seem right that we should not permit Mr. Pepper's statement to pass without notice.

If General Convention should, on the whole, be composed of men who were similarly unwilling to read what others think with relation to the problems within the Church, should we be able to anticipate its probable action on those problems with confidence?

IN the form of a published Letter to the clergy of his diocese, the Bishop of Delaware has written a pamphlet of some fifty pages on *The Issues before the Church*. By his more elaborate treatises on *Principles of Anglicanism* and *Catholic and Protestant,* as by his lesser papers from time to time, Bishop Kinsman has shown himself a careful student of the principles and policies which differentiate Anglican Churchmanship from Catholicity of other forms, and has taken a leading place among the thinkers and writers of the Church.

"*The Issues before the Church*"

Bishop Kinsman begins his present pamphlet with a discussion of "The Board of Missions and the Panama Conference." Tracing the genesis of the latter from early in 1914 when it was first publicly broached, he expresses the opinion that "share in it by our Church tentatively commits us to Pan-Protestantism," and he then proceeds to show how unfortunate such an act must be. He states cogently the other reasons that have led so many Churchmen to regret exceedingly the step that has been taken, and expresses the belief that "with excellent intentions the Board of Missions seems in more ways than one to have stultified itself and have come perilously near to nullifying itself." He declares frankly that had he been a member of the Board he would have "joined the five members who resigned." But all this treatment of the immediate issue of the day is only preliminary to a discussion of the larger issues that distinguish Anglican thought. He treats of "Anglican Ambiguity" as involving the question whether this Church is fundamentally Catholic or Protestant, and is not very well pleased with the common answer, Both. "There is not," he allows, "total separation between the ideas they represent, not an impassable gulf between the two. They may be hyphenated; but it is impossible, least of all in these days of discredited hyphens, to take Hyphenism as *raison d' être* of an additional sect. Either Anglicans constitute a Catholic Communion with great admiration for, and sympathy with, Protestants; or they constitute a Protestant Communion with somewhat less than the average prejudice against Catholics."

This is a rather novel way in which to state the case but the Bishop shows that it is the accurate way. He writes then of "The Anglican Communion Catholic," summing up the "Catholic principles of the Anglican Communion" as in the terms of the Chicago-Lambeth Quadrilateral, except that he states the fourth as "Ministry, as instrument of His discipline and authority," referring the reader to his statement of reasons for this interpretation given in a section of *Principles of Anglicanism* that is among the most lucid commentaries on the Quadrilateral that have been made. Indeed we believe that much of the failure that attended the Quadrilateral might have been averted by means of those changes in language which Bishop Kinsman stated in that remarkable work. Treating then of "Protestantism" he shows how the seeds of theological decadence are inherent in it and cites evangelical Germany as a "classical example." There are some brilliant sentences:

"The doctrine of Election has made way for election of doctrines: and New Testament doctrines cannot poll many votes." "The Reformation everywhere aimed at securing for the Church an arithmetical exactness. It set out to subtract additions. It has ended by adding subtractions and multiplying divisions." "The Pilgrim Fathers 'wished to worship God in their own way.' But what about God's way?"

There are notable discussions of the relation of this Church to the Protestant and to the Catholic world, his plea being for sympathy in both, and his conclusion is that, especially by reason of the Panama episode, "the issue, Catholic or Protestant, is before us." "There is nothing eccentric in the Catholic interpretation of the Anglican position."

Bishop Kinsman's pamphlet is a great aid to sound thinking, of which we seem to have so little in the Church, and we shall be glad if it may be widely read.

OUR Chicago Letters in recent weeks have told the story of the remarkably successful missionary campaign in which six parishes of the north side of Chicago recently coöperated, and which had such remarkable results. This campaign was one of a series conducted by the Rev. R. W. Patton, Provincial Secretary for the Province of Sewanee, who was invited into the Fifth Province, which has no provincial secretary at this time, and whose work in that province has been wonderfully successful. Mr. Patton has conducted similar campaigns in a number of southern cities, including New Orleans, Charleston and Columbia, S. C., and Wilmington, N. C. The experience of these campaigns shows that what the zealous and able secretary can do in one section he can do in any, provided his coworkers, with himself, are given a free hand, and provided also that the parishes coöperate loyally by following directions and using methods suggested.

Chicago's Missionary Campaign

So remarkable has Mr. Patton's work proven to be that one wishes he might go everywhere throughout the Church in pursuance of the same work. That is obviously impossible, but others may perhaps enlist for the purpose of studying and using his methods and thereafter following his example in other cities. It is greatly to be desired that Mr. Patton can be sent still further by the province that has the first right upon his services, to train up fellow-workers in his methods throughout the country.

The provincial missionary secretaryship is still an experiment. It will be an unqualified success wherever such intelligent impetus as Mr. Patton gives can be thrown into missionary work.

MANY thanks to those who have sent Christmas offerings for THE LIVING CHURCH WAR RELIEF FUND, and especially to those Sunday school children who have sent gifts for the purpose.

War Relief Fund

The following is the list of contributions for the week ending Monday, January 3rd:

Francis Lynde Stetson, New York	$ 250.00
Mrs. Alfred Brown, Sacramento, Cal.	1.00
Anon.	15.00

C.	1.00
Churchwoman, Oxford, Md.	1.00
Rev. C. M. Smith, Baltimore	.50
F. S., Christ Church, New Haven, Conn.	2.00
Rev. Geo. E. Wharton, Scranton, Pa.	2.00
I. S., Brooklyn, N. Y.	1.00
St. Peter's Church, Bennington, Vt.	12.33
S. S. Christmas offering, St. John's-by-the-Sea, Tampa, Fla.	6.28
Nora L. King, Warrenton, N. C.	2.00
St. James' Mission, Meeker, Colo.	20.00
S. S. Christmas offering of St. James' Mission, Meeker, Colo.	2.00
Mrs. Lydia B. Hibbard, Chicago	25.00
Rev. and Mrs. G. C. Bartter, Newton Center, Mass.	10.00
A member of St. Andrew's Church, Rochester	5.00
G. H. S.	10.00
From Annapolis, Md.	5.00
S. S. Christmas offering, St. James' Church, Greenville, Miss.	8.51
Christ Church, Rugby, Tenn.	3.75
Church of Ascension, Pittsburgh	8.00
Trinity Church, Santa Barbara, Cal.	5.00
Miss M. H. Seymour, Hudson, N. Y.	.50
S. S. Christmas offering, St. Luke's Church, Atlanta, Ga.*	15.00
S. S. Christmas offering, St. James' Ch., Sault Ste. Marie, Mich.*	6.30
Mrs. E. H. Laymiller, Grinnell, Iowa*	2.00
Miss Mary Carpenter, Providence†	1.00
"Tithe," Morristown, N. J.‡	10.00
A. L. W., Wellesley, Mass.‡	5.00
Mrs. Robt. S. Russell, Boston‡	100.00
Total for the week	$ 536.17
Previously acknowledged	18,046.11
	$18,582.28

* For relief of Belgian children.
† For Belgian relief.
‡ For relief in Paris.

ANSWERS TO CORRESPONDENTS

S. L. S.—The customary colors for the seasons are shown in the various Church kalendars which may be obtained from 10 cents upward.

T. H.—The only Church legislation relating to the burial of suicides is the rubric at the head of the Burial office. It is not unlawful to hold the burial from the church with a special form of service of which several are made, none being officially authorized. Whether it is fitting to take the body into the church would depend upon particular circumstances.

M. S. M.—(1) A candidate for deacons' orders must prepare for examination in the English Bible, in Hebrew, Greek, the Prayer Book, ecclesiastical history of the first three centuries, Church doctrine as set forth in the Creeds, the English language, the work of a deacon, the canons of the Church, and principles and methods of religious education, except that he may be dispensed by the Bishop from Hebrew and Greek.—(2) The Rev. J. M. Forbes is rector at Put-in-Bay, Ohio.

E. T.—(1) "The American Church" has been the term unofficially used of the Protestant Episcopal Church since the Revolution. (2) In American ecclesiastical parlance a convocation is the representative body in a missionary district and also a sub-division of a diocese; a synod is the representative body of a province and in one or two dioceses is the name of the legislative body of the diocese. (3) The initials R. I. P. designate *requiescat in pace* (rest in peace). (4) The office for the Visitation of the Sick might lawfully be used by a deacon or a lay reader.

R. E. B.—(1) There is ample precedent for ringing the church bell from the tower to designate the time of consecration at the Holy Communion—*e.g.*, the Church of the Transfiguration, New York. It would be better that this be done at the customary time for the Sanctus bell—immediately after the words of consecration of each species. If deferred, so that the bell be rung once only, it should be immediately after the Oblation. There are liturgical scholars who hold that that is a more natural point in the American service than the two more customary places. (2) It is quite general for the congregation to remain kneeling until the altar lights have been extinguished.

THE EPIPHANY

THE story of the Star and the Magi is one of the most beautiful of all the stories that gather about the birth of the God-Man. But more than this, it holds the very center and core of Christianity, for that Star is symbolic of the leading, not of the Magi only, but of all Gentile nations, to the cradle of the Divine Babe. Year after year, through these twenty centuries, that steadfast Star has been shining, leading men in ever greater numbers to the King, until now we see, in some measure, the fulfilment of the prophecy that "all the ends of the world shall remember themselves and be turned unto the Lord; and all the kingdoms of the nations shall worship before Him."

And if we see not yet all men bowing the knee before that Manger-Throne, is it not a rebuke to us that, after twenty centuries, there are those still "who sit in darkness and in the shadow of death"; and is it not a challenge to us to see to it that upon them also the True Light shall shine? Thus the season of Epiphany, as its successive Sundays unveil more and more the nature of the "Word made Flesh," urges us to the great task of world-conquest for Christ. The prophetic message runs, "I will give Thee for a Light unto the Gentiles, that Thou mayest be My Salvation unto the ends of the earth." God give us grace to strive with all our might to bring to the Christ-Child those for whose adoration He waits.—*Seattle Churchman.*

THE MORE you deny yourself, the more you shall obtain from God.—*Horace.*

IT was Napoleon, I believe, who used to recreate himself, in the intervals of State problems and battles, by glancing over a table of logarithms! *Biblia abiblia,* Charles Lamb calls all things wearing the shape of books but without their soul. Each of us must apply the title to fit his own prejudices: tables of logarithms would certainly not come on my list. But it is astonishing how far necessity can drive a man.

I crossed the continent recently in a limited train equipped with a library: but that was a delusion and disappointment, for all its worth-while books were familiar and its unfamiliar ones were emphatically not worth while. My own traveling companions of that sort were few and well-thumbed; so I fell back on the magazines and devoured all that were available. I have little time for that sort of reading at home, so many of them were quite unknown; others I used to know; and some few are intimate friends. The *Atlantic* keeps its character, if not its pre-eminence. It is always respectable, generally sane, declines to condescend to illustrations, and continues to regard Park street, Boston, and the region immediately circumjacent, as the intellectual center of the continent if not the world, a position for which, I own, there is a good deal to be said. In so far as one may attribute to it a personality, it is religiously color-blind, and continues to associate "liberalism" with liberality—an altogether false connection of ideas. Now and then, as if by way of compensation for its desperately conservative attitude, it gives place to some peculiarly rash theorizing, like that article in a recent number which blamed upon frugality and foresight in material affairs all the faults of our society, and would turn us all into primitive Franciscans, with no St. Francis and only a fragment of St. Francis' faith. But, all in all, it is the premier American magazine; and whoever sees his name on its title page may well glow with pleasure.

Of the three best known illustrated monthlies *Scribner's* has changed less, of late, than *Harper's* and the *Century*; and that is a recommendation to those who understand what the Englishman meant when he said he "viewed any change, even for the better, with suspicion." But I doubt whether these changes are for the better, and wonder what Richard Watson Gilder would say of the *Century's* tone to-day. There was an article in the July number, however, about Paris in War time, which is worthy its best days.

The cheaper monthlies, fortnightlies, and weeklies vary much. *McClure's* and the *American,* in their new floppy form, have lost their old interest; *Everybody's* no longer muckrakes, worse luck, even as *McClure's* has nothing like the famous "Life of Mrs. Eddy," or "History of the Standard Oil Company," to offer us. The *Cosmopolitan* has become odiously suggestive, a worthy companion for the *Smart Set* and *Snappy Stories*—how changed from its earlier crusading days, even as its favorite Robert W. Chambers has deteriorated!

For clear, wholesome fiction, by new writers who have stories to tell and reasonably good English with which to do their telling, commend me to *Short Stories,* the *New Story Magazine,* and the *All Story Weekly.* It is long since I have read anything so good as John Buchan's "Andrew Garvald, Tide-Water Trader," in the last-named periodical.

Some English critic recently referred to "Americans who read the *Nation*" as a class by themselves, hardly worthy civil mention. Being one of that number, I wondered just what was in his mind. The *Nation* and the *Literary Digest* are indispensable to some of us, as much for their news-summaries as for their comments on events, and both are almost free from the violent sectarian bias of the *Outlook* and the *Independent. Collier's Weekly,* on the literary side, has fallen off, though it is still editorially courageous for right. But what a degradation of *Harper's Weekly* to find its disgusting championship of race-suicide! Mr. Henry Sydnor Harrison says that the *Saturday Evening Post,* with its two million circulation, represents the American reading public truly, nationally, and remarkably.

If so, we are a better people than we sometimes, in dark moments, suppose ourselves.

But what a comfort if all the periodicals would suspend publication for a month or so, and let us catch up a little with the books that we ought to read and cannot find time for!

THIS POEM, bearing the signature of Kate Louise Bowen, reminiscent of a lovely spot, is sent me by one whom Eric and Phyllis and Agnes of Grasmere all count friend:

"GRASMERE

"(A DREAM OF THE 'PRINCE OF WALES' GARDEN)

"The day is fair, the skies are kind,
The clouds drift low at will,
I see the mystic shadows creep
O'er mountain, mead, and hill;
Within this blossom-haunted peace
The golden hours swift run,
While Grasmere by her jewel-lake
Lies dreaming in the sun.

"The Wise Man* broods upon his crag,
Yet never will he tell
The wisdom gleaned upon that height
From mystic peak and fell;
The Lion sleeps beside the Lamb,
Their warfare scarce begun,
While Grasmere by his jewel-lake
Lies dreaming in the sun.

"A little sigh among the reeds
Complaining o'er and o'er;
I catch the coaxing, lisping voice
Of water on the shore;
The drone of bee in lily-cup
His harvest hardly won,
While Grasmere by her jewel-lake
Lies dreaming in the sun.

"Again I catch the sounds beloved
That memory's magic tells,
Again I see those good, gray walls
Beneath the purple fells;
Three thousand miles of tossing foam
Between us, cruel, run,
While Grasmere by her jewel-lake
Lies dreaming in the sun."

* The Wise Man, Lion, and Lamb are crags on the mountainside celebrated in Wordsworth's verse.

A SPLENDID THING occurred not long ago, at the Linwood Presbyterian church of Kansas City, according to the *Continent*. Burdened with parish debts, and affected by adverse business conditions, the congregation gave the entire salary of a new missionary for Persia, together with the cost of his equipment. Where money was lacking, they gave gold watches and jewels. The pastor, Dr. Rogers, said:

"If all Presbyterians would give their jewelry for the missionary deficit, how quick and easy a thing it would be to clean up those debts that seem so enormous now!"

Well said! And true of other Christian bodies as well. One of the inspiring reports from Germany last year told of thousands who voluntarily offered wedding-rings and other golden ornaments to their Government, receiving in return iron rings bearing the inscription, "He gave gold for iron." If they cared so much for their nation's cause, we should care at least as much for the advancement of the Kingdom of Christ. The "Day's Income" offerings to the Emergency Fund were a hopeful sign; but we must do more. And not even the Board of Missions itself, with its piteously divisive policy, should discourage us.

A RECENT NUMBER of the *Epworth Herald* declares that this summer "the first Protestant church ever built for a leper congregation was dedicated in Louisiana." I fancy our friends of the International Committee on Leper Work would deny this: for in India, at least, there are several Protestant churches for leper congregations. If the *Epworth Herald* means "non-papal" by "Protestant," then at Robben Island and Kumamoto, at least, places of prayer for lepers have long existed.

THIS QUOTATION comes my way from a Baptist brother:

"In the Church's field of battle,
In the bivouac of life,
You will find the average Christian
Represented by his wife."

LAST LECTURE ON "OUR PLACE IN CHRISTENDOM"

Canon Scott Holland Makes Final Presentation

PREBENDARY BOYD ADDRESSES "SERVANTS OF THE SANCTUARY"

The Living Church News Bureau
London, December 13, 1915

THE last of the lectures under the general title, "Our Place in Christendom," at St. Martin's-in-the-Fields, was delivered by Dr. Scott Holland, Regius Professor of Divinity and Canon of Christ Church, Oxford.

Dr. Holland, whose special subject was The Church and the Nineteenth Century, said that the Church in this country was singularly unfortunate in its relation to the forces at work in constituting the new social order that was typical of the century. It stood apart from and outside them. In face of the secular movement and of the arrogant intellectualism of the economists the Church "fell back on its own special business and ringed itself round with its own interests." But whatever the effect on its own life and inherent activity, it had lost its chance of directing and inspiring the dominant factors which were engaged in creating the new England. More and more industrialism dominated the entire scene. And this industrialism was based on principles of competitive individualism, with which the idea of the Church, as one Divine Society, was utterly at variance. "That was the supreme disaster which overshadowed the whole period." The Church thus went on its own way, and with a fervor that was, perhaps, heightened by its very isolation from outside secular interests:

> "The whole Catholic Creed had become alive to thousands upon thousands of men and women who desired nothing better than to convey to the poor and the suffering and the foolish their own sense of the peace and joy that had come to them through the transfiguring efficacy of pardon and grace. So a wonderful passion was thrown into the evangelical work of the Church; and the altars were thronged with worshippers; and there were missions and retreats, and spiritual conferences; and everywhere the powers of the Kingdom were pressing forward to take up the new ground. It was a wonderful time. Hearts were uplifted. Houses of God were everywhere made glorious in the beauty of holiness. Knots of priests and of devoted women flung themselves into the thick of blind, desolate, crowded slums, and waged with life-long courage the high warfare of Christ."

Dr. Holland went on to point out that the spirituality of this warfare was yet more heightened by the fact that these devout Catholics found themselves also fighting against the "cramping limitations" of the "Establishment" (as it was then generally understood). In the midst of the resultant confusions and distresses they went back to their history, of the lineage of the Church from Catholic antiquity. They were not afraid to belong to the English Church because it was in difficulties, under a cloud, and distracted. "This all belongs to the normal plight in which the Church of God works out its destiny." These men believed that the English Church was as well worth fighting for as any other part of the Catholic Church. It was not only in her that light and darkness, in teaching and practice, were largely intermingled, and the mixture had to be largely allowed for. The lecturer proceeded to refer to the fatuous policy of state intervention in spiritual matters. The method of law and repression only increased confusion. Churchmen ignored the civil courts, especially the judicial committee of the Privy Council, and fell back on the "purgative methods of open debate." The rough-and-ready process was found to justify itself. So the Church had emerged from "a perilous century of cross currents." And they were not going to fail her just when she needs the best help that they can give her.

> "She has come through so much that we are sure that she will survive the worst that can be done or said against her. . . . If only she will trust herself and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central Act of Worship. Let her give freedom, elasticity, variety to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal in her own claims, and she will live." And when this terrible war passes, then will be her opportunity—"if you and I," said Dr. Scott Holland, "but abase ourselves in the dust for our intolerable disloyalty in the past to our dear Mother Church at whose Font we were reborn and by whose Bread we have been fed."

Servants of the Sanctuary

The Guild of Servants of the Sanctuary, composed mainly of altar servers, has been holding its annual meeting in the parish hall of St. Mary Magdalene's, Munster Square. The total membership is now 2,920, of whom 229 are priest-associates. Prebendary Boyd, vicar of St. Paul's, Knights-

bridge, presided at the meeting for the last time as warden, as he has resigned owing to increasing claims of parochial work, and Canon Deedes, vicar of St. John's the Divine, Kennington, a founder of the guild, has been elected to succeed him in that important office.

Prebendary Boyd, in the course of his address, spoke on the mission of the English Church, and said that the war has given us a breathing space to get a clear view and grasp of the first principles wherein we stand as Churchmen, and why it is that we stand where we are. The question has been raised (in connection with "Kikuyu"), What does the English Church stand for?—and he wanted to submit that the Church is out on a mission analogous to that of ourselves and our allies in this war. It is out for the liberties of the Church as a whole. This was shown by the historic relation of the English Church to the overweening ambition and autocracy of the Roman Church. And he proceeded to draw an analogy between much of what goes by the name of "reunion" and of "peace talk" at the present moment. We all want peace, and we all want reunion, he said, but the time has not come for efforts of this kind, and they are not only premature, but, being premature, they contain a great danger of giving away the very thing we are contending for. He thought that all efforts after reunion are premature at present, because the Church of England and the Church of Rome and the Protestant sects are all engaged in a great experiment and not one of them knows exactly where it stands. The Protestants are undergoing a period of very anxious transition. They are engaged in seeking some new foundation, other than the Bible, on which they can rest their organizations. While they cannot tell us where they stand, "it is perfectly futile to be talking of reunion with them." The English Church is engaged in the great work of bringing out of her treasure things old and new, and of making this country Catholic. That is her mission; but she has not yet got very far in this colossal work. We hardly know where we stand. The Church of Rome has got its new dogma of infallibility; but it has yet to find out in life and practice what that doctrine is worth:

> "It has been one of the most amazing failures that the war has produced that nothing has resulted from that great assumption. The work which the Papacy—supposed to be the greatest of neutrals—set out to do has been done by the President of the United States."

That is how matters stand and therefore it is a dangerous thing, he thought, to have talk about reunion. In trying to commend their guild and their part of the Catholic Church to other people they cannot give away any of those principles for which they stand. It is not only the English Church that is at stake.

> "If we are untrue to the work," said Prebendary Boyd, "which has been put into our hands and to the ideas which we have been taught, we shall not only be betraying that part of the Church to which we belong, but we shall be traitors to the whole Catholic Church of Christ and to the Head of the Church Himself."

S. P. G. Reply on "Kikuyu"

A report of the Standing Committee of S. P. G. has been adopted and made public, in reply to the memorial adopted at a meeting of Catholic clergy in Westminster on June 21st on the subject of "Kikuyu" practices in the mission field. The memorialists pledged themselves before renewing their subscriptions to foreign missions or missionary societies, or making further collections on their behalf, to obtain in every case an assurance that the practice of admitting members of Protestant separatist bodies to Holy Communion, or of admitting them to occupy the pulpits of the Church, would not be permitted within the sphere of the mission or missionary societies to be supported.

The S. P. G. reply is to the effect that the society cannot alter its policy of leaving all such questions as have arisen out of the Kikuyu controversy in the hands of the Bishop of the diocese concerned. The S. P. G. authorities are greatly mistaken, I think, in their confident belief that this attitude will receive the "unanimous approval" of Churchmen.

Father Maxwell's Death

It appears that the physical cause of the death of Father Maxwell, Superior-General of the Society of St. John the Evangelist, was heart failure brought on by overwork. Only four days before he was speaking in London for the Cowley St. John Wantage Mission at Poona. And on the day previous to his death he had gone, according to his usual custom, to the chapel of the Mother House at 5:30 A. M., to prepare himself devotionally for celebrating the Holy Mysteries in the conventual church at 6 A. M.

While he was on his knees (writes Father Puller) he felt a sharp pain and his whole strength seemed to collapse. He managed, however, to get upstairs to his cell and to lie down. He remained in bed all day, and was able to give directions for certain letters to be written, and to indicate briefly the substance of each. During Friday night he got no sleep, and on Saturday morning about half-past six he suddenly, and with hardly any warning, ceased to breathe. Up to the moment of his death, the father who was with him had no idea that he was dying, or was in any way near to death.

> "He was an ideal Superior-General," says Father Puller, "and he inspired in those over whom he ruled a feeling of complete trust and loyalty and love towards himself."

Pending the election of a new superior-general, Father Cary, the assistant superior-general, will occupy that office.

The funeral of Father Maxwell took place on Tuesday last. The body was brought from the House chapel into the church on Monday evening and placed in the choir. A continuous watch was kept until the burial service. On Tuesday morning there were requiems at 6, 7, and 8 o'clock, for children at 9, and the solemn requiem was sung at 11. The plainsong was sung unaccompanied, both the organists having joined the colors. The cantors and some of the choristers were stationed in the rood loft. A large number of the clergy and lay people from all parts of the country were present, both at the solemn requiem and at the burial service, which took place at 2:30 P. M. The service, both in church and at the graveside, was conducted by the assistant superior-general, Father Cary. Among those in the procession to the Cowley St. John churchyard were representatives of other religious communities, and a large number of priests, members of the congregation habitually worshipping at the church of the community, as well as other lay people from a distance. Amongst the communities of sisters represented at the funeral were Wantage, Clewer, All Saints', House of Charity, Knowle (Bristol), Holy Trinity, St. Thomas', and the Holy Childhood, Oxford. The Bishop of Oxford, who was unable to be present, sent a representative. The interment took place in the portion of Cowley St. John churchyard reserved for the community, and by the side of Father Benson's grave.

J. G. HALL.

ARCHBISHOP SUGGESTS RELIEF METHODS

The Living Church News Bureau
London, December 20, 1915

THE Archbishop of Canterbury has issued a statement in which he says that he continues to receive requests for advice as to the larger objects of philanthropy and relief to which, "in this time of the world's convulsion and strain," Christian people may suitably be invited to contribute by collections in church and otherwise, in addition to the support we are giving to the needs—physical, recreative, and spiritual—of our own brave men.

His Grace has, in conjunction with the Archbishop of York, recommended that wherever possible the collections on the day of intercession—Sunday, January 2nd—should be given to the Joint Committee of the British Red Cross Society and the Order of St. John of Jerusalem in England. At this moment, continues the Primate, two great and terrible needs loom large in the Eastern and Nearer Eastern field:

> "The massacre of Armenian and Assyrian Christians in the Turkish Empire is a crime which in scale and horror has probably no parallel in the history of the world, and the sufferings baffle description which are now being endured by the rapidly dwindling number of hunted and persecuted survivors. To these people in their dire distress Christian aid should flow out ungrudgingly. In many churches arrangements are already being made for collections on their behalf on Sunday, February 6th, and I venture to hope that on that or one of the succeeding Sundays there may be a widespread effort to alleviate distresses which are literally unspeakable."

And in the Nearer East the plight of the Silesian people, says the Primate, is appealing at present to all who have ears to hear:

> "Each account as it reaches us adds to the pathetic tale of misery and crushing want, and any who will try to realize what winter in the Balkans means for those unsheltered thousands whose homes are devastated will need no further stimulus to urge his generosity on behalf of our gallant and sorely suffering Allies."

J. G. HALL.

THE HABIT OF BEING HAPPY

KEEPING ONESELF reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—*Onward.*

NOTHING draws down upon us the wrath and curse of God so much as the malicious pleasure with which we magnify the faults of our brethren.—*Massillon.*

BISHOP OF DELAWARE PREACHES IN OLD TRINITY

His Subject Is Martyrdom, Ancient and Modern

TWO GREAT PEACE SOCIETIES WILL MERGE

New York Office of The Living Church
11 West 45th Street
New York, January 3, 1916

THE Bishop of Delaware preached at old Trinity on St. Stephen's Day. He spoke of the martyrdom commemorated in the service proper for the day and of the persecution of the Armenians in these days. Speaking of these martyrs, the Bishop said: "They are as fearless in their firmness and unflinching in their courage as was St. Stephen and as were the other early martyrs."

Alluding to recent events, the preacher said: "Trinity parish has had many worthy and courageous leaders in the past, and it has such an one now. These are trying times, and the parish must show its ability to stand the test it may be put to. It has always stood for the highest and grandest in religious worship, and must ever continue so to do."

Peace Societies Merged

Two great peace societies have agreed to merge, for "close cooperative effort," according to William H. Short, who is secretary of both organizations. They are the New York Peace Society, of which Andrew Carnegie is president, and the American branch of the League to Enforce Peace, of which William H. Taft is president.

The joint headquarters will hereafter be in the Education Building, No. 70 Fifth avenue. Mr. Short, in a statement made public December 26th, says that the New York Peace Society, by a nearly unanimous vote, not only approved the platform of the League to Enforce Peace, but endorsed the proposal of its board of directors that the principal work of the society should be the promotion of the ideas underlying the proposals of the league when it was organized in Philadelphia, June 17th, last.

Cathedral Organizations

The auxiliary to the Cathedral of St. John the Divine met on St. John's Day. Bishop Greer celebrated the Holy Communion, Dean Grosvenor assisting. Later, a business session was held in Synod Hall, at which the Bishop made an address, and annual reports were read. Mrs. Henry Whitney Munroe was made chairman of the executive committee. Mrs. Arthur Choate was elected a member of this committee to fill a vacancy. All retiring members were re-elected. The mite box committee reported that $1,000 had been received through this source during the year. This sum will be used in the erection of the nave.

The Cathedral trustees held their annual meeting on the same day in the Bishop's offices. It was decided to prosecute a vigorous campaign for raising $1,000,000, the estimated cost of the nave. Mr. Ralph Adams Cram, architect, was directed by the trustees to submit a sketch showing how the nave can be divided, with appropriate inscriptions for the various classes of contributors. It is expected that the arrangements for the erection of the specific parts of the nave will be submitted at the next meeting of the trustees.

Many people are asking, "How long will it take to build the nave?" Authorities say, if the operations are not interrupted, it can be done in five years from the start.

St. Stephen's College

A campaign for $250,000 for buildings and an endowment for St. Stephen's College, Annandale-on-the-Hudson, was announced at a dinner given on Thursday evening, December 30th, by Haley Fiske to friends of the institution. The Rev. Dr. William C. Rodgers, president of the college, explained the great need of the funds, $50,000 of which is imperatively needed for immediate improvements.

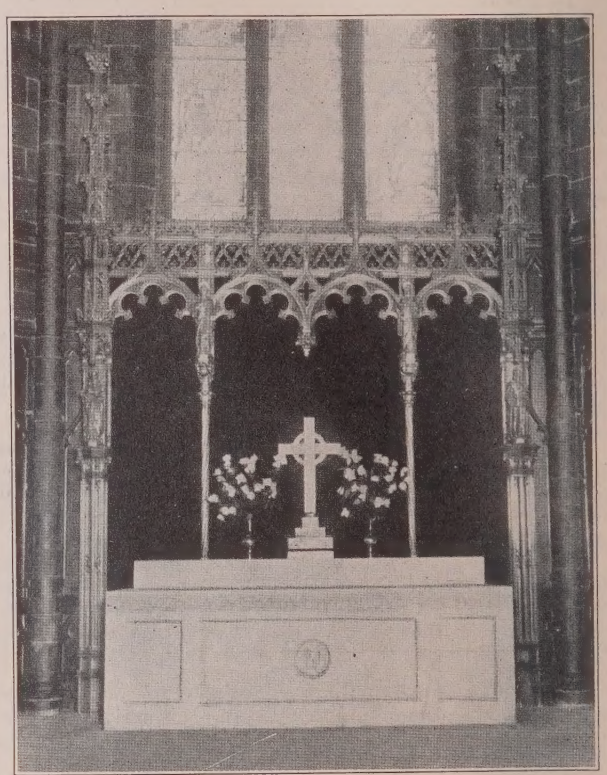
Dedication of Memorials

Three memorials to Miss Serena Rhinelander placed in the Church of the Holy Trinity, East Eighty-eighth street, by the heirs of Miss Rhinelander, and by the rector, wardens, and vestrymen, of St. James' Church, were unveiled on the afternoon of December 22nd, and dedicated by Bishop Courtney, of St. James' Church, in the presence of the relatives of Miss Rhinelander. The clergy and relatives met in the porch, the main entrance, and read the eighty-fourth Psalm. Stephen Baker, senior warden of the parish, then unveiled the bronze tablet, and Bishop Courtney read the dedicatory prayers. The testimonial on the tablet reads as follows:

The Corporation of St. James' Church
in the year of our Lord MCMXIV
Pray all who enter these gates to remember
SERENA RHINELANDER
Because of her love for the House of God
She caused to be built on the land of her fathers
The Church of the Holy Trinity and the Vicarage thereof
Together with the house of St. Christopher
To be perpetual and sacred memorial of the loving
kindness of the Lord.

The clergy and people then proceeded up the main aisle repeating the 150th Psalm, and Bishop Courtney read a prayer dedicating the new organ, which was the last gift of Miss Serena Rhinelander, who died in June, 1914, before the organ was completed. The organ was played and the clergy then entered the chancel and the family occupied the choir stalls. Mrs. Frank S. Witherbee unveiled the holy table and reredos, and Bishop Courtney read the prayers of dedication. The Apostles' Creed was recited, and, after a short address by the Bishop and another organ selection, the service was concluded with a blessing by Bishop Courtney.

The reredos was designed and executed by Edward F. Caldwell & Co., Inc., of this city, who had a number of their best artisans at work on it for about a year. The material used is bronze, carefully worked over by hand and gilded in a low tone. The feeling of the epoch in which the interior of the church was designed—French Gothic—was carefully carried out. The two posts forming the exterior ends rise eighteen feet above the ground, and are particularly interesting in their delicate tracery. The statues of the four evangelists, forming a conspicuous and interesting part of this design, were taken from the wooden reredos originally in this church, which were modeled by the late Karl Bitter. Bronze reproductions were made from the original wooden models. The table and re-table are



ALTAR AND REREDOS, CHAPEL OF THE HOLY TRINITY
New York

of Caen stone, with simple and dignified carving, and the symbols of the Holy Trinity are worked into the ornamental border and are also shown in the large center panel of the table.

The nephews and nieces of Miss Rhinelander, who placed the holy table and reredos in church are William R. Stewart, Lispenard Stewart, T. J. Oakley Rhinelander, Philip Rhinelander, and Mrs. Mary S. Witherbee.

The church, chapel, St. Christopher parish house, and vicarage are built on grounds of the Rhinelander estate, and form a unique picture. The work carried on in this group of buildings is that of a Christian settlement. The societies and clubs, the industrial work and Sunday schools fill the buildings to overflowing, and there is need of a much larger parish-house if the work continues to grow.

Rectorship of St. James' Church

It was reported in the New York *Herald* on New Year's Day, that cable messages from London brought the news of the election of the Rev. Dr. John Stuart Holden to the rectorship of St. James' Church in this city, succeeding Bishop Courtney, who is now rector emeritus. It is further stated that all efforts to get a confirmation or denial of the report were unsuccessful. The parish authorities had "nothing to say."

For about ten years Dr. Holden has been vicar of St. Paul's, Portman Square. He has been the preacher at the Sunday morning services in St. Bartholomew's Church, New York, at times, for several years. The rector-elect preached in this church on Sunday afternoon, December 12th, while on a short visit to this country.

HIS WORD seeks everywhere souls that they may receive it; and everywhere the unconquerable hardness of preoccupied hearts shuts the door to it.—*Savonarola.*

NEW YEAR'S EVE IN BOSTON

Congregations Larger than in Past Years

CHURCH TEMPERANCE SOCIETY PRESENTS ITS REPORT

Educational Work Among Foreign-born

BUREAU OF FRIENDLY HELP

The Living Church News Bureau
Boston, January 3, 1916

THE attendance at services on New Year's Eve in Greater Boston was reported on all sides as larger than in past years, especially in our parishes and those of the Roman Catholic communion. Tremont street, in front of St. Paul's Cathedral, was crowded long before midnight, and as early as nine o'clock there was hardly a seat left within the building. The service and sermon were by the Dean. At midnight chimes announced the coming of 1916 and immediately after trumpeters from the symphony orchestra played a *Te Deum*. Hymns were then sung and were joined in even by those in the streets, so that it was a reverent and quiet, though vast audience, in that neighborhood. At Trinity Church one thousand people took part in the service. Dr. van Allen, at the Advent, combined a review of the past year and predictions for 1916 in his sermon at the eight o'clock service. He stated that "individuals should stand in impartial judgment rather than in strict neutrality" as to the European war; and he anticipated a complete vindication for Thomas Mott Osborne, of Sing Sing, the accusations against whom he believed to come from "a vice-ridden political ring."

The twenty-sixth annual report of the New England department of the Church Temperance Society is at hand. The local headquarters of this beneficient society are in Boston, where much of the work is carried on through the "coffee rooms" and in summer the "tent meetings" also. The Rev. S. H. Hilliard, secretary for many years and to whom the valuable work of the society hereabouts is largely done, writes an interesting report of the last year's work, with reminiscences of its beginning in 1887 in a little hall on Hanover street. The inception of the work owed much to Miss Grace Salille, a zealous and sympathetic woman, moved with deep sympathy for the unfortunate. Her activity in the crowd of toughs, all too inclined to scoff, was no sinecure, but she persisted undaunted and what she began has now grown into a chain of "coffee rooms" for boys and men, and the strong and permanent work of the House of Mercy for girls. The purpose of the rooms is to furnish a pleasant and wholesome meeting place for men and boys, whose only alternative, for the most part, is the saloon or the street corner. Games, magazines, and papers are provided, and once a week, at least, some visitor comes to give a "talk," and light refreshments are given free of charge. Scattered all over the city, these rooms have been most beneficient and have no doubt helped to keep many a man or boy from falling into temptation. Fortunately, the hard times and many demands have not stopped gifts for the work, so that the secretary says that the organization was never in better shape and never has given more helpful promise for the future. Mr. Hilliard's faithful and efficient coadjutor, Mr. Thomas H. Watson, speaking of the summer tent work, says: "We have ministered to no less than 3,000 souls in the last thirty days. . . . There is a wonderful opportunity for the Church to preach the simple Gospel. It has been exemplified in South Boston, when we see dozens of young men coming in night after night, and also when we think of our standing audience on the outside; when we recognize the same faces each night and the good hearty handshake that goes with it, it is evident that the Gospel service appeals to them more than the street or bar room. One night I gave away more than one hundred prayer books and hymnals, both to Protestants of all denominations and to our Roman Catholic brothers. They were given only to those who asked for them."

Church Temperance Society

During the year past, the society's income, chiefly from subscriptions and donations, was $3,918.95, and the expenditures were $3,372.18.

The Boston *Herald* illustrates its statement that this city is a veritable "melting pot" of the nations, by an account of a trial in the municipal court lately. A Chinese was sued by an Irishman; the former's lawyer was a Jewess; for witnesses there were one Italian, two Syrians, and a Magyar. They were conducted into court by a Swedish official and assigned seats by another official, of French descent. Special Justice Bennett heard the case. Several days were required to make all of the persons concerned conversant with the various questions and answers, though if all had known English, Clerk Stebbins said, the case could have been settled in an hour.

A Polyglot Controversy

Early in December lecture courses in Yiddish were begun as part of the course of the Boston evening social centers. Until the Jews can learn English it is well that they should be taught something about America, in the only tongue they can understand, and so the first lecture in Yiddish will be on the causes and results of the Civil War. In line with this, and at about the same time, was the opening of the first school designed to teach foreign-born women the English language and American standards of living that there has ever been in the United States. Two sessions a week are held under especially trained teachers, engaged by the city. There is wide-spread complaint here as elsewhere, that the children of foreigners when they become Americanized feel independent of and superior to their parents. Thus many domestic tragedies arise. It is the purpose of the new school to cure this evil and to give the alien mother an opportunity to keep up educationally with her children.

Teaching the Foreign-born

Seven "school centers" are now in operation in Boston, with many new features for this year, including an experiment in cooperative buying for the Mothers' Club; a series of lectures by the physicians and nurses of the Children's Hospital on the care of infants; moving pictures for children while their mothers attend meetings; and lectures at the Museum of Fine Arts. Last year 210,000 persons attended these centers and profited by the lectures, dramatic clubs and athletics.

At the last meeting of the Synod of the Province of New England, held in Concord, N. H., in October, 1915, a resolution was passed requesting the executive committee of the archdeaconry of Boston to establish for the time being, at the office of the Archdeacon, a Bureau of Friendly Help. The request, duly presented to the executive committee, was granted. Hence, the announcement is now made that the archdeaconry of Boston is ready to serve the Province of New England. It is the purpose of this Bureau to aid by advice, counsel, information, and personal service Church people, especially young men and women, who come to Boston as strangers to live permanently or temporarily as students, business people, or workers in store or factory.

Bureau of Friendly Help

The Archdeacon at No. 1 Joy street holds himself in readiness:

1st. To aid young men and women in their quest for home-like and safe places to room.

2nd. To direct them to a parish church where they can become established.

3rd. To build up around them safe associations.

4th. To help in trouble.

5th. To seek out the sick in hospitals and minister to them.

6th. To supply legal aid if necessary.

7th. To be ready to advise, encourage, and help in any moral, social, or religious way possible.

It is not the intention of this Bureau to give financial help. All applicants are expected to present satisfactory references.

Advance sheets of the seventy-third annual report of the secretary of the Commonwealth, for 1914, give the birth rate in this state as 25.8 per 1,000 of population; the marriage rate at 18 per 1,000; and the divorce rate as 156 per 100,000 of married population, an increase of 10, or 7 per cent. over the average for the five preceding years, the number being 2,200 in 1914. The infant mortality rate was 105.9 per 1,000 live births, the lowest ever recorded here. Statements just received from 105 high school principals in Massachusetts by the committee on moral welfare of the State Sunday School Association indicate that moral conditions in these schools are on a much higher plane than a few detractors would have one believe. One principal writes: "From my experience and observation I believe that the conditions in most of our high schools are such as to safeguard the morals of the boys and girls. I do think there is a growing laxity on the part of the parents." Another one says: "I believe that immorality (in high schools) has never been less prevalent." In view of charges frequently made of a contrary condition, one is glad to hear these encouraging reports.

Social Statistics

In considering the distress of many faithful Church people, caused by the policy of our Board of Missions, the action of the corporation of the Church of the Advent may be suggestive. At its recent semi-annual meeting, it was voted, *nem. con.*, that all missionary offerings, including the apportionment, should be designated —Fr. Wood's work in China and the district of Salina to share between them the entire amount of the apportionment.

Church of the Advent

The Epiphany meeting of the local B. S. A., will be at St. Peter's Church, Cambridge, on Wednesday, January 12th. At the conference, the speaker will be the Rev. A. B. Parson, director of the Harvard Brotherhood chapter, and the topic will be the Inspiration of Service. The devotional service and address will be by the Rev. Albert Crabtree, prison chaplain.

Brotherhood of St. Andrew

J. H. CABOT.

HOPE

Only a wee, fragile egg it may be,
Yet from it shall come, exultant and free,
Strong wings that shall fly o'er the infinite sea!

HARRIET APPLETON SPRAGUE.

PHILADELPHIA PARISH BEGINS EDUCATIONAL COURSE

"Discussion Groups" Will Study Varied Topics

NOTES OF CITY AND DIOCESE

The Living Church News Bureau
Philadelphia, January 3, 1916

BEGINNING with the first Wednesday evening of the new year the Church of the Holy Apostles will have a number of Discussion Groups. For the nominal sum of fifty cents these will be open to any one who may wish to attend. They will be conducted each Wednesday evening and promise to be practical and profitable. On January 5th Mrs. Phillips, a well-known lecturer and traveler, will give the introductory lecture, in which she will describe the purpose of the entire course, in order that any who may wish to attend the lectures may understand what they are to be and decide as to attendance. In their order the groups will be Social Service, by Mr. Edwin G. Lane, secretary of the social service commission; Mission Study, by Mr. Ellison Perot Bissell; Church History, by Mr. J. Wesley Twelves; Prayer Book, by the Rev. D. E. Buzby; American Authors, by Miss Mary Lee; War and Peace, by a number of members of the Society of Friends; Higher Mathematics, by Mr. John W. Hughes; and Public Speaking, by Mrs. J. Owen Phillips. This is in line with the large institutional work which has been developed since the present rector has been in charge.

The chapel of the Mediator has taken on renewed life since the advent of the Rev. Phillips Endicott Osgood. Increase in the number of families has demanded the addition of the Rev. T. J. M. Van Duyne to the force of clergy. He went into residence within the past month. Mr. Phillips has been organizing the parish activities with the idea of centralizing the work. He has made each member of a guild a member of every other guild in the parish. He thus increases the interest of all the members in the entire work. Mr. Phillips has given the Sunday school his particular attention, with the result that it is one of the largest and most efficient in the city. A special effort has been made to develop the adult Bible class. For this he has found a man of exceptional fitness, and the class is growing rapidly.

Chapel of the Mediator

A tablet to the memory of Dr. Charles Lester Leonard has just been placed in the Church of St. Luke and the Epiphany. Dr. Leonard was a scientist of considerable note, and one of the early operators with the Roentgen rays, who, not knowing the danger, contracted cancer from exposure to the powerful rays. He lost one hand about nine years before his death, and about a year before he died his entire arm was removed. The tablet was erected by Mrs. Leonard, who now resides in England. It is a large bronze plate, containing the seals of Harvard and the University of Pennsylvania, from which he held degrees, and the following inscription:

Tablet in Memory of Dr. C. L. Leonard

"To the Glory of God and in Loving Memory of
CHARLES LESTER LEONARD, A.M., M.D.
Born December 29, 1861. Died September 22, 1913.
'The Cup which my Father hath given me, shall I not Drink it?'"

Galilee mission held its usual open house on New Year's day for the children of the tenderloin. At eleven o'clock a large dinner was given for about two hundred children, which was followed by an entertainment. Each child also received a box of candy. Settled in the midst of the worst part of Philadelphia, there is a greater and more varied religious work being done there than in almost any other part of the country. Each year there are many souls raised right out of these terrible conditions, and added to the respectable and God-fearing part of the community.

Galilee Mission

The vestry which was ousted by the court with the Rev. George Chalmers Richmond has decided to appeal its case to the supreme court. Mr. Richmond has also called a meeting of the congregation of St. John's Church to take action on an appeal from the decision of the triers for the diocese. This call is made for the day on which the Bishop has indicated that his suspension from the ministry for a year shall be pronounced.

Appeal of Vestry in Richmond Case

A series of six free lectures on The Bible and Modern Criticism will be given by the Rev. Stuart L. Tyson, M.A., Oxon., in the parish house of the Church of the Holy Trinity, 217 S. Twentieth street, beginning Monday afternoon, January 10th, at 3 o'clock. All interested are cordially invited to come and bring their friends.

Free Lecture Course

EDWARD JAMES MCHENRY.

THE LOVE OF GOD in our hearts is a gift from the Lord; it is a fire which lights up all things arid, and whoever is so disposed, can instantly feel it warm and inflame his heart.—*Savonarola.*

CHICAGO G. F. S. HAS NEW LODGE

Opening Reception New Year's Day

CHRISTMAS CHEER AND CHARITY

The Living Church News Bureau
Chicago, January 3, 1916

ON New Year's Day the Girls' Friendly Lodge, at the northwest corner of Ohio street and Lincoln Parkway, was opened, and members and associates of the society had a reception to a large number of their friends. Mrs. Robert B. Gregory, for twenty-three years an enthusiastic associate of the G. F. S., and for nearly ten years now the president of the Chicago branches, was at the head of a very busy band of women, most of them associates, who were putting the new house in order the day before the opening. Mrs. Gregory told eagerly, but modestly, what had been done by the G. F. S. in Chicago within her remembrance. A bed has been endowed in St. Luke's Hospital; the summer home, Holiday House, at Glenn, Mich., has been built and furnished, and established; and now the lodge has been opened. It is so gratifying that all this has been quietly done. The Chicago branch of a society that is said to have the largest membership of any in the English-speaking world could easily have made more of what has been done here.

Some day the G. F. S. in Chicago hopes to build a permanent club house to accommodate many more than are now in the new Lodge. Until that time it is expected that the present Lodge will give those who stay there, most of them working girls, all the surroundings and advantages of a home. In the Lodge the G. F. S. will do for the girls who work what the Eleanor Clubs and the Y. W. C. A. homes are doing.

The movement for the Lodge was begun by Mrs. John De Koven in 1912. The first money earned for the Lodge was through a series of lectures by Mrs. Robert B. Gregory on the Indian Durbar. It has cost $3,200 to put the new premises in order, and the girls themselves have given over $400 of this amount.

The new Lodge is a large three-storied brick house, an old time mansion in excellent condition, at 128 East Ohio street, on the immediate North Side, within easy walking distance of the loop. On the first floor are six rooms including parlor, library, and dining room, all large, and all beautifully furnished and completely appointed. The library has a splendid collection of history, biography, and fiction. It has, too, an "endowed fireplace"; that is, the price of coal "for life" has been given by a kind associate. The dining room has separate tables, and the management plans to serve three generous meals a day. On the second and third floors are twelve rooms in all, seven of them dormitories, two of them single rooms. There is also a large dormitory for associates and transient members. The kitchens are on the first floor, and in the basement is a laundry which the girls may use at the cost of ten cents an evening. There is accommodation for thirty-six girls and for five help. Already the Lodge is nearly full, and it is expected that there will be a waiting list before long. It is hoped that the Lodge will pay its expenses if it is filled. The cost for board and lodging is as follows:—For those in the dormitory on the third floor $3.50 a week. These are the younger girls who are earning a small wage. For those in the East room on the third floor, $4.00 a week; For those on the second floor, $5.00 a week. The two single rooms on the second floor are $5.00 a week.

The house mother is Mrs. Frank Staples, an active Church worker. It is planned to make the Lodge self-governing, and there will be as few rules as possible. The honor system will be in force. The intention is to make the Lodge as much a home as possible. None but girls of good character may live there.

The Salvation Army as usual led in the distribution of Christmas cheer to Chicago's poor. On Christmas Day two thousand baskets provided through the generosity of the public were given away at the Citadel, 1215 West Madison street. Each basket contained 1 chicken, 1 pound coffee, 6 pounds potatoes, 1 pound sugar, 1 can peas, 1 loaf bread, 1 box crackers, ½ pound butter, 1 can milk, 5 apples, 1 pound box candy.

Christmas Cheer and Charity

All the parishes of the Church were likewise very generous in looking after their own poor, and in sending food and clothing to diocesan and public institutions. At St. James' Church an offering of $1,082 was made for general benevolences. Dr. Stone said that this was the largest offering ever made in the parish for the purpose. At St. Luke's, Evanston, the men's club, as last year, held a Christmas party for poor children on December 21st. Each member of the club brought two children from their homes as his guests to the Christmas Tree, and each sent a present not over one dollar in value, which was given from the tree to each child. Entertainment and refreshments were also provided, and the children taken back home by their hosts.

An innovation at the mission house of the Cathedral is the

store. Nothing is sold, but staples are kept in stock, with which destitute or needy families are supplied, during their need. It has met a good many emergencies already this winter. Friends send in canned goods, flour, etc., and when the stock runs very low more comes in from somewhere. This help is in the form most needed, and it is always available when money is not.

Mission House Store

Grace Church Forum, which was so successful last year, began its winter meetings on Sunday night, December 5th. The general subject for the month of December was "Current Industrial Problems." The opening address was given by Miss Fannie Cohn, organizer of the Ladies' Garment Workers of America. Miss Cohn's address was especially interesting because of the Garment Workers' strike which was on at that time. On December 12th Charles B. Stillman, president of the Men's High School Teachers' Federation, told of "The Teachers' Federation." On December 19th William O. Thompson, former attorney for the United States Commission on Industrial Relations, spoke on "Industrial Arbitration." On December 26th John Fitzpatrick, president of the Chicago Federation of Labor, gave an address on "Labor and War Preparation." The meetings are held in the parish house which, it is recalled, was not, as the church building destroyed by the recent fire, and where all services and meetings of the parish are at present held.

Grace Church Forum

Mr. B. G. Goodhue has made preliminary drawings for the new Grace Church at the request of the vestry. Water color sketches of the exterior and the interior are on exhibition.

Mr. Samuel Dalton, who has been actively identified with the Church of the Atonement for the past twenty years, recently resigned his office of senior warden of the parish. At the regular December meeting of the vestry a resolution was passed expressing deep regret at Mr. Dalton's action, commending him for his unselfish and generous work for the parish, and electing him to the honorary post of senior warden emeritus of the Church of the Atonement. A copy of the resolutions was sent to Mr. Dalton, who is in California, but will still continue his membership in the parish. Many who know of his connection with the parish and his many good works there will appreciate the action of the vestry.

Senior Warden Emeritus

The Church of the Atonement, since the coming of its new rector, the Rev. Frederic S. Fleming, has made a thorough canvass of the parish to complete the reorganization of the new parochial financial system. By action of the vestry all previous methods of financial support, including pew rents and certain special offerings, have been abolished and the parish placed on the basis of a free and open church. Edgewater is now a thickly settled district of apartments where the residents will very much appreciate a free church. Sufficient pledges were obtained by the every-member canvass for more than the budget. The returns assured a pledged income four times greater than that pledged by previous methods. Recently a new 3-manual, 24-stop Cassavant organ has been dedicated. The choir has been reorganized by Mr. Frank W. Smith, who for many years was the organist at the Cathedral of SS. Peter and Paul. Plans are being made for the placing of memorial windows throughout the whole church. Orders for this work have been given to Heaton, Butler & Bayne, the English firm. H. B. GWYN.

Financial Reorganization

TRUST IN GOD

"TAKE no thought for the morrow." Not that anyone is to lie supinely, without effort toward honest self-support. God wills that his children "learn and labor truly to get their own living" and do their duty in whatever state of life they may be placed.

But there come times, in the life of all, high and low, rich and poor, old and young, when their own effort has to stop. They have done all they can, as fast as they can, and have reached their limit. When that time has come, when they can honestly see no more to do, then is the time to sit quietly and wait God's will. Doors open where their very existence was, perhaps, undreamed of; opportunities offer where it seemed useless to look for them; timely gifts, of one sort or another, come just in time to save the situation. All this is not mere chance; it is due to the guiding hand of a loving Father.

Waiting is by no means the easiest task that can be imposed upon man. It chafes the soul far more than the hardest labor, unless one has thoroughly learned the lesson of implicit trust; and even then it requires effort to practice it cheerfully. "It is good that a man should both hope and quietly wait for the salvation of the Lord," said the prophet of old, and the benefit of waiting has been proved over and over, all along the ages. "The Lord is good unto them that wait for Him, to the soul that seeketh Him," and when one quietly submits to His will, sure that it is what is right and best, he gains a calmness and serenity. in the face of untoward circumstance, that all may envy.—*Waterbury American.*

MISSIONARY BULLETIN

NEW YORK, December 18, 1915.

TO December 1st the gifts received on the Apportionment from parishes, individuals, the Sunday schools, the Woman's Auxiliary, and the Junior Auxiliary amounted to $84,104.17. As however $15,777.79 of this sum came from and because of the Emergency Appeal, it should be deducted from the total received in order to arrive at the normal contribution, which therefore becomes $68,326.38.

To December 1st,	1914,	it was	.....	$72,800
" "	"	1913	" "	.....	69,200
" "	"	1912	" "	.....	74,600
" "	"	1911	" "	.....	65,100
" "	"	1910	" "	.....	69,800

So far then this year the contributions substantially hold their own with those of the five preceding years. This is satisfactory as far as it goes—but it does not go far enough, for it must be remembered that the appropriations have not remained *in statu quo,* and cannot, if our beloved Church is to carry the message to all the world. Hence, while the contributions as above shown have held their own, the appropriations have largely increased. Five years ago the monthly bill was approximately $100,000; now it is over $124,000 a month.

The apportionment is most carefully estimated and if paid in full, with the other sources of income, sufficient will be received to meet all the obligations of the board. We can only say how imperative it is that each member of the Church realize this. If all are made to do so there is no question of the result, for the response to the emergency appeal has made clear the tenderness, the sympathy, and the ability of the Church.

GEORGE GORDON KING, *Treasurer.*

KING ALBERT THANKS AMERICANS FOR SHOES FOR CHILDREN

ONE hundred thousand pairs of winter shoes have been sent to Belgium for distribution amongst destitute children, the expense being defrayed by the Dollar Christmas Fund of which Mr. Henry Clews, Broad street, New York, is treasurer. The following cable was received from Monsieur Ingenbeck, state secretary to King Albert and Queen Elizabeth:

"To Henry Clews, Treasurer of the Dollar Christmas Fund: The King and Queen have been deeply touched by the generous work you have undertaken and the success accomplished. Their Majesties offer their congratulations and ask you and your fellow-workers to accept their heartfelt thanks for the brotherly aid they are rendering to our unfortunate fellow-countrymen. Such marks of sympathy are truly consoling. Will you be good enough as treasurer of the Dollar Christmas Fund to express the acknowledgments of our Sovereigns to all those who have been associated with you in your work of mercy for Belgian children? Very truly yours,

J. INGENBECK."

The above message was sent by mail dated December 22nd and was cabled to New York by the Belgian Minister in London. Mr. Clews announces that the fund now exceeds $65,000, and in view of the pressing need for winter shoes for the little ones in Belgium he will be glad to acknowledge donations for a few weeks longer. The shoes are bought through the Commission for Relief in Belgium at wholesale rates and forwarded to Belgium free of charge. The commission has kindly undertaken to distribute the shoes amongst the poorest of the poor.

A VOICE IN THE WILDERNESS

EVERY week-day at noon, the chimes of Grace Church in New York send down into the clatter of Broadway the strains of old, familiar hymns. Sometimes if one is not paying attention, or when a new tune is taken up, the clangor of the bells seems only to add to the confusion. Then, gradually, the theme of the old-time melody steals upon the senses through the tumult. The other day the chimes had just finished Pleyel's Hymn. They began a new melody, which, in the midst of the city's roar, was not at first distinguishable. Then the tangle of notes unwound itself and through the noises of the street sounded the sweet notes of "Just as I am, Without One Plea."

Car-wheels clanked; car-brakes shrieked; iron-shod horse-hoofs smote the stones of the street; motor-horns blew raucously; there was the sound of a myriad human feet and of many human voices; and through it all—"Just as I am, Without One Plea."

Pedestrians took up the theme and hummed it absent-mindedly. Old scenes were brought back; old faiths strengthened; old blessings remembered.—*The Christian Herald.*

NEW YEAR THOUGHTS

(Psalm 46 : 2)

I know not what may be life's length,
Or whether I shall close this year;
My God's my refuge, and my strength,
"Therefore I will not fear."

How many sorrows may befall
The treasured friends I hold most dear!
My Father knows, and orders all,
"Therefore I will not fear."

The future dimly spread to view
To nature's eye seems bleak and drear,
My gracious God is faithful, true,
"Therefore I will not fear."

The saints in other days were tried,
The Word sufficed *their* souls to cheer;
A changeless God *their* need supplied,
"Therefore *I* will not fear."

Yes, Jesus, Thou wilt yet provide,
And tell me Thou art ever near;
Thy spirit shall be still my guide,
"Therefore I will not fear."

And if the sound of Jordan's waves
Should fall upon my list'ning ear,
I know that Thou wilt burst the graves,
"Therefore I will not fear."

E. J. W.

SISTER THERESA: AN APPRECIATION

By Emilie W. Hurd

Associate of St. Margaret's Sisterhood

SISTER THERESA, of the Sisterhood of St. Margaret, known in the world as Sophia Nelson, great-niece of Lord Nelson, whose death occurred at St. Margaret's Convent, Boston, on the Wednesday before Christmas, December 22nd, was widely known and honored. Her life in this country covers a period of almost forty-five years, nearly a half century of activity to the very end.

She came to Boston from England in 1871, as a novice from St. Margaret's Convent in East Grinstead, summoned by the urgent call of those in authority at that time over the Children's Hospital, which had been opened but two years before, in 1869. She was the first trained nurse in Boston, having received a remarkable training and discipline in Westminster Hospital and in the smallpox and cholera hospitals in London, and she brought to the work here such power that upon the resignation of the superintendent of the hospital in 1872 she was immediately appointed to fill the position. In the meantime she had spent some time in England for the full profession of her vows, returning here with two other sisters to found the American House of St. Margaret's Sisterhood. From this time on Sister Theresa's life was filled to the utmost with the two aspects of work in which she so vitally touched the world: nursing and ecclesiastical embroidery. For fourteen years, from 1872 to 1886, she was superintendent of the Children's Hospital, and she so impressed upon it her own high ideal of systematic training and unsparing service that the present great and growing hospital bears to-day the stamp of her organization in those pioneer years.

SISTER THERESA, S.S.M.

With the same high ideal of service, her devotion expressed itself all through those years, and to the end of her life, through her work in ecclesiastical embroidery. In her tender love for little children, and in her ardent and discerning love for all that is beautiful, she wrought new wonders in this country, and established a new order and standard. She numbered among her friends in England such men as John Sedding and Mr. Street; from them she received exclusive designs, and with her own artist's power of visualizing in color she created through the workers whom she personally trained, in St. Margaret's School of Embroidery, ecclesiastical embroidery of surpassing beauty, unequalled in this country. In this work, in nursing, and in her conception of the religious life, she was unswerving in her ideals, and she was far in advance of her time in her clear vision of the necessity of careful training and discipline in serving those ideals, and an insistence upon the exact performance of every duty.

Great as was Sister Theresa's accomplishment in establishing a new standard both in nursing and embroidery, and in the very wise and definite assistance she gave in shaping the life of the growing community, still greater was her own rare and distinguished personality. It is impossible to gather into words a personality so great that no one came away from her untouched by it; a presence so gracious in manner, so informed and witty in speech, so delicately austere, at times so majestic, and yet so tender to little children and to those whom she loved. She lived at a wonderful time in the history of the Church; she knew Oxford well, and the wide circle of her friends included such men as Canon Carter and Dr. Littledale; such women as Harriet Monsell, the first Mother Superior of Clewer.

In the end we go back with thankful hearts to Dr. Neale, the great founder of St. Margaret's Sisterhood, whose ideal it was that women as religious should not all be moulded into one rigid pattern, that individuality should not be destroyed, but consecrated. In this ideal and this alone, could such personality have been given scope, such work be consummated, as found their fulfilment in Sister Theresa.

A NEW YEAR'S VISION

I SEE the dawn of a new day. I see the clouds—the deep clouds—disappearing. I see the shadows hastening to hide behind the hills. I see the darkness—the darkness of the night—dissolving in the sunbeams of the morning.

I see misery that long has stalked abroad and claimed heritage in every clime beckon to its confederates—to wretchedness and woe, and the three join hands and depart together. I see tears of joy raining down the cheeks of mothers whose sons have returned from the battlefield. I see fathers with faces uplifted toward heaven invoking the blessing of Almighty God on peace restored. I see kings and queens, presidents and potentates, rulers and counselors bowing at the foot of the Cross and imploring pardon for the offenses of the past. I see the people—the common people—assuming responsibility for government and pledging themselves perpetually to the task of establishing equity and justice to the uttermost ends of the earth.

I see cities rising out of ruins in the eastern hemisphere. I see lands lately billowy with graves now billowy with fields of golden grain. I see valleys and plains awhile ago seamed and furrowed with trenches, planted anew with groves and vineyards. I see the implements of war displaced by the implements of peace. I see trust and confidence supplanting suspicion and hate. I see science and art and literature and learning flourishing. I see universities teeming with students yearning to drink of the springs of brotherhood.

I see the Old World walking in the footsteps of the New. I see a United States of Europe. I see a United States of the world. I see a world-parliament in which all nations are represented. I see a single army employed solely in policing the world and supported out of a common treasury. Beyond all and above all I see *The Christ* enthroned. I see Him wielding His scepter over the hearts of men. I see Him holding in His hand the instrumentalities of earth. I see Him ruling in the marts of trade, in the forum, on the platform, and in the press. It is indeed morning—glorious morning—daybreak—love's daybreak everywhere! "Mercy and truth are met together; righteousness and peace have kissed each other. Truth springs out of the earth; and righteousness looks down from heaven."—Rev. J. C. Bickel, in the *Western Christian Advocate.*

The Holy Ghost dwells in body and soul as in a temple. Evil spirits indeed have power to possess sinners, but His indwelling is far more perfect; for He is all-knowing and omnipresent, He is able to search into all our thoughts, and penetrate into every motive of the heart. Therefore, He pervades us (if it may be so said) as light pervades a building, or as a sweet perfume the folds of some honorable robe; so that, in Scripture language, we are said to be in Him, and He in us.—*Newman.*

The Nature of the Church and Certain Modern Conceptions

Paper by the
REV. FRANCIS J. HALL, D.D.,

Read at a meeting of the New York Catholic Club, in the City Club, New York, on Tuesday, December 14, 1915

"WE are in the midst of a crisis." How familiar these words seem! But they mean merely that the trumpet sounds to one of the many, many battles that pertain to the life of the Church militant. No Waterloo threatens. Some outposts need looking after, many simple souls are being confused, and the Church's far-flung battle line needs straightening. These things need not cause panic, but they do require our earnest attention and prayerful consideration of how we shall fulfil *our part* in promoting the ultimate and inevitable victory of the Church. The vision of that victory cheers us. The angels of God are with us. Alleluia!

For what do we fight? Broadly speaking, for the cause of Jesus Christ. What is the specific point of resistance? It is the Church—the Church which Jesus Christ established; which He organized to be the abiding machinery of His Kingdom, of His propaganda, and of His saving grace; the center and medium of the work of His Holy Spirit. The Church is the special cause of offense to the world to-day; but it is Christ's Body, and its defense is defense of the cause of our divine Redeemer.

That our fighting may be intelligent, we should clearly realize what the Church is; and it is my duty and privilege to remind you of the leading aspects of its nature. I say remind you, for I shall tell you nothing of which you are ignorant or from which you will dissent.

My aim will be better fulfilled by terse propositions than by labored expositions.

(a) In the first place the Church is the *ecclesia* of God, the congregation which God has assembled. Accordingly, it consists of the elect—that is, of those who have been predestinated to the privileges of sanctifying grace in this world, and who enjoy the privilege of working out Christian salvation, if they continue faithful to their calling.

(b) But, in the second place, it is not an unorganized assembly. It is a society—a society organized by Jesus Christ, and developed on lines laid down by Him, through the guidance and operation of the Holy Spirit. Therefore the Church's organization determines its God-given structural nature. And this is but another way of saying that the Apostolic ministry, with its unalterable differentiation into the episcopate, the priesthood, and the diaconate, pertains to the *esse* of the Church as God's organization of His Chosen People.

(c) In the third place, the Church is the Body of Christ. That is, it is the earthly organism by baptismal union with which we become vitally united with the Body of Christ in glory. In other words, it is the mystical extension to us, by the work of the Holy Spirit, of the Body which our Saviour took in the Blessed Virgin's womb. This Body He perfected for sanctifying purposes, by suffering, by death, and victory over death, and by constituting it to be at once the heavenly medium of His grace to us, and the veil through which we gain access to our heavenly Father.

The organization or structure of the Church constitutes the joints and bands by which nourishment is supplied to every part; and the Sacraments are the functional method of the Body of Christ, whereby spiritual nourishment and manifold graces are distributed to the members of the one organism.

(d) Finally, the Church is the machinery of the Kingdom of God. Jesus Christ is at once the King of the Kingdom and the Head of the Church. The Kingdom signifies the rule of God in human hearts, and the Church is the means whereby God has willed to draw men to the obedience of faith, and thus to extend this loving sway. The Church is marvelously adapted to human nature, which is so constituted that we can never lay hold upon the invisible and spiritual except under conditions of the visible and physical order. And the attempt to divorce the Kingdom from the Church as its propaganda and fostering machinery, if it could succeed, would nullify the Kingdom. But, of course, the gates of hell cannot prevail against God's Church.

In terms of the Creed, the Church is One, Holy Catholic, and Apostolic. It is *One* because it is not a conglomeration of discrete sects, but the Body of Christ, a Body which everywhere exhibits a characteristic and organic structure, whereby its divine Creator unites its members in one sacramental life. It is *Holy* because its appointed function is to sanctify sinners, and because its divinely pledged destiny is holy. It is *Catholic* because its mission is universal, and its adaptability is complete. Drawing fish of every kind into its net—a net which is continually being twisted this way and that by its members, but which cannot be broken—it affords room for, and supplies the needs of, each and every kind, because it ministers the whole truth and grace of God. Finally, it is *Apostolic* because built for all the ages, so that it never ceases to be the same structure that was once built by the Holy Spirit of Christ upon the foundation of the apostles and prophets, with Jesus Christ Himself for its Cornerstone.

This great Church is so related to Jesus Christ, and so empowered by Him through His Holy Spirit, that its functioning is no other than His own earthly functioning until He appears again in glory. To the Church, as organized by Himself, He has committed His own ministry of Prophet, Priest, and King, to be exercised in accordance with His requirements, and under their limitations. Accordingly, to the Church pertains the authoritative proclamation and definition of saving truth, the bringing of souls through Christ to God in holy sacrifice, and the spiritual discipline of those who would submit to the Kingdom of God. The Church is the home of souls, for Jesus Christ is therein, and His Holy Spirit.

To be true, a conception of the Church must agree with what it has actually been in the ages gone by. And a modern conception cannot be true, if the modern in it is anything more than either a faithful translation of ancient terms or a description of the ways in which the universal adaptability of the Church manifests itself under modern conditions.

Among the modern conceptions that do not answer to what Christ bought with His Blood are the volunteer society conception, the liberal conception, and the denominational conception.

(a) *The Volunteer Society Conception.*

In one sense the Church is, indeed, a volunteer society, for its method of extension is by persuasion. Men are not compelled to come in, and wilful rejection of its gentle sway is left within the power of all. But the modern notion that the Church is itself a product of human device, of compact between men of common aims, is contrary to the testimony of Scripture. *God* created the Body of Christ, and, although our response to the call of the Church is voluntary, we become members of it by a new birth, achieved by the will of God and by the Holy Ghost.

Furthermore, since the Church is organic, its structure or ministry is a thing of vital growth, determined by a divinely appointed law of its being; so that it cannot be altered by the will of its members. Just as the parts of the human frame cannot change their mutual and organic relations, so the members of the Body of Christ cannot reconstruct their functional unities in that Body. They are of God.

(b) *The Liberal Conception.*

The liberal conception treats the Church as simply a social by-product of men's growth in spiritual things, and as registering at each stage the progress of men in truth-seeking. According to this, the Church's dogmas are continually being outgrown, and cannot retain their former influence except at the cost of spiritual slavery. In other words, the Church is not the Spirit-guided propaganda of a faith once for all delivered; but is a kind of university, in which the latest conclusions of critical scholarship constitute the only proper dogmas—these dogmas continually giving way to others, in a process which signifies endless seeking and endless failure to attain. Such a Church is tolerant, but it is the orthodox who are tolerated. The heterodox, if brainy enough, are honored, for they are, to quote Mark Antony, "honorable men."

(c) *The Denominational Conception.*

The denominational conception is also contrary to the New Testament. "The Churches" of St. Paul are not denominations of different types and principles, but local assemblies through

which the vital and sacramental functioning of one united *ecclesia* of God extends its blessings everywhere. A modern denomination is a human organization, containing those who agree in emphasizing some particular part or aspect of Christian Faith and Order, but who repudiate the Church's divinely appointed priesthood. Just because it is this, it is onesided, poverty-stricken, and provincial; for, although the limited scope of its principles may result in intensified zeal in applying them to life, the fulness of grace and truth which is enjoyed in the Church is reduced, and vital things are sacrificed. If the things which a sect exclusively cherishes were fostered by its members in the richer atmosphere of the Catholic Church—*e. g.*, in a religious order or guild of the Church—the schisms and caricatures which emerge in sectarianism would be avoided.

Moreover a sect, in so far as it displaces the Church's divinely appointed ministry, is an extraneous thing. It is a fungus growth, which may possibly be absorbed, but cannot, *as an organization,* have part in the structural unity of Christ's Church. This is not less true, because evidences of divine favor which attend sectarian efforts show that God extends even to those who mistake His arrangements such measures of blessing as their sincere desire to please Him enables them to receive.

The issue which Churchmen have to meet at this moment is whether the denominational conception of the Church can be acted upon by us without treason to the Church of Christ. That it cannot is the conviction which will control our discussion today. We maintain that no communion of the Catholic Church can enter into ecclesiastical relations with men-made societies. The Church must function in accordance with the laws of its own being, and these laws are neither of its creation nor within its authority to alter. They represent, therefore, conditions which must determine our attitude towards every movement in which we are invited to coöperate. Personally, and as Christian citizens, we may coöperate with any one, and in any lawful concerns that do not fall within the scope of the Church's characteristic functioning; but loyalty to Jesus Christ forbids the Church, as a Church, to ally itself with organizations which differ from it in kind and function, and which are maintained as rivals to it and substitutes for it. We do not impugn the sincerity, nor deny the exemplary value, of the aims and lives of individual Protestants; but Pan-Protestantism is a thing which we can embrace only at the cost of repudiating our Catholic heritage.

Among the things which are at stake the Church's priesthood is surely vital. We do not repudiate the validity of what Protestant ministers profess to do, except so far as they regard their work as measuring up to the larger commission which Christ gave to the ministers of His Church. But Protestants do emphatically repudiate the validity of the Church's priesthood. And they stipulate that, in any official coöperation between us, a parity of ministers shall be recognized; which means our betrayal of the priesthood.

To labor earnestly for the restoration of visible unity among professing Christians is our undeniable duty. And this labor will involve many conferences on questions of Faith and Order with both Catholics and Protestants. But to participate in conferences which either are calculated to extend the sway of Pan-Protestantism, or involve proposals and relations in which the Catholic Faith and Order are prejudiced, is to trifle with the stewardship which the Lord has given us.

[Our correspondent tells us that this paper was received with "prolonged and great applause."—EDITOR.]

THE ARCHBISHOP OF CANTERBURY ON TEMPERANCE

SOME attacks having been made in English papers upon the Archbishop of Canterbury as refusing to follow the King in his endeavor to keep his people from drinking during the war, and thus to promote temperance, the Archbishop has been questioned by the Bishop of Chelmsford and has made to him the following vigorous reply, which is here reprinted from the *Guardian:*

"LAMBETH PALACE, S.E.,
December 7, 1915.

"MY DEAR BISHOP OF CHELMSFORD:—Bishops are well accustomed to being misrepresented, but the instance you quote is certainly startling. The newspaper article to which you refer says: 'Another national scandal is the obstinate refusal of the Archbishop of Canterbury to follow the King's example.' What are the facts? On October 28, 1914, I issued what was described as 'An Appeal to the Nation,' urging that 'all those who can rightly do so and who care sufficiently to make what would be a real and sustained act of self-denial should undertake to be themselves abstainers during the continuance of the war.' The appeal was published everywhere and was endorsed by a leading article in the *Times.* It was not therefore done in a corner. I had myself adopted the course from the beginning of the war. On November 19th I presided at a great meeting in the Caxton Hall in which representatives of all denominations took part, and I again urged the duty as incumbent upon thoughtful men. I have reiterated the appeal both to clergy and laity time after time since then.

"It was on March 30, 1915, that his Majesty the King announced his intention 'to set the example by giving up all alcoholic liquor himself and issuing orders against its consumption in the royal household' during the war. This gave me fresh opportunities of reiterating the counsel I had given. Preaching in Canterbury Cathedral on Easter Day, I again called attention to the example set by the King, and added, 'that whatever influence my office gives me I desire to press upon Church and people the responsibility which thus becomes ours. The leadership afforded to us is, so far as I know, unexampled in matters of this kind. To disregard it is a grave thing. I speak as to wise men; judge ye what I say.' This sermon was widely published at the time and since. Again and again since that time I have spoken on the matter, and the report of my words has had wide circulation. On April 6, 1915, I issued, with the Archbishop of York, Cardinal Bourne, and the President of the Free Church Council, a joint appeal pressing what we described as 'the duty and privilege of bearing voluntary part in the nation's self-discipline and self-sacrifice by abstaining from all alcoholic drink during the continuance of the war.'

"It is difficult, therefore, to understand how such statements as you quote can be inadvertently made. Wherever I have means of exercising personal influence I have pressed the matter both by precept and example. The newspaper article to which you refer also says: 'Sir Edward Clarke proposed that the clergy of the Church of England should lead the nation by pledging themselves to total abstinence during the war. The Archbishop declined to support Sir Edward Clarke's appeal.' What I declined to do was to limit to the clergy the appeal which I had for more than six months been making. Weighty as the obligation is upon the clergy, it seems to me not to be less weighty on thoughtful laymen, and the distinction appeared to me to be an undesirable one. All the Bishops, so far as I know, and most of the clergy whom I meet, are adhering firmly to the rule thus advocated and adopted. You will see, therefore, that the statements to which you have called my attention are not only inaccurate, but are contradictory to plain facts which are within common knowledge.

"I am, yours very truly,
"RANDALL CANTUAR."

CHRISTMAS EDITORIAL OF THE "WALL STREET JOURNAL"

IT has now been decided, by Professor Haeckel, that the idea of a providential God is absurd. Science is making enormous strides, and has almost caught up with its own fallacies. It is not material that Professor Haeckel, when he argues from death and dissolution, never "saw a soul on the dissecting table." But it is important that he does not realize that if he had it would not have been a soul.

In like manner these wise men, who know everything but lack the wisdom to worship at the manger-cradle of the newborn King, do not see that there is something immeasurably stronger than death. It is birth. Nature is prodigal of the individual, but conservative of the type. To-day there is a Birth which all the world celebrates. Floating in at the window, as this is written, is the gentle sound of the bells of Trinity. They are playing

"Hark! the herald angels sing."

There are still some of us who believe in angels, and who love to think they sing. Shakespeare extended the belief. To that simple and unscientific mind the heavens were telling the glory of God.

"There's not the smallest orb that thou beholdst,
But, in its motion like an angel, sings
Still choiring to the young-eyed cherubim."

But there is no getting over the conclusions of the learned professor. It is true that the bells of Trinity are now saying

"Glory to the New-Born King."

There is a heavy discount on kings just now, but surely here is One who can claim allegiance, without breach of international law. There were, in fact, three old-fashioned kings who carried gifts to Him. They were so out of date that they believed the third line of the hymn,

"Peace on earth and mercy mild."

What a gift that would be now! Do we deserve it? If we

(*Continued on page* 361)

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

A QUIET DAY AND CONFERENCE

THE second annual quiet day and conference for social workers in the diocese of Pennsylvania was held in old St. Paul's Church, Philadelphia, under the auspices of the City Mission and of the Diocesan Social Service Commission. The Quiet Day is slowly becoming a feature in the life of the social work of the city, stressing as it does the need of the spiritual side in all work for the betterment of society.

The Bishop of Western Michigan was the conductor and presided at the conference. The morning session was given over to the devotional side, commencing with a celebration of the Holy Communion at nine o'clock. At 10:30 the Bishop made two most helpful addresses, the first on "The Numbering," taking the census of David as an example and drawing from it the warning that too much confidence must not be placed in a mere show of statistics, that there is danger in relying merely in numbers and their frequent use too often to make a showing against some other organization in bidding for public support. The second address was on "The Saving Remnant," with the text from the seventh chapter of Judges. It was shown that in reality the main work is always done by a few, but the Bishop warned against pride in those few, urging them to aim to procure as many helpers as possible.

At noon intercessions were offered by the Bishop of Pennsylvania. At two o'clock there were one hundred and ten present for a conference on "The Church's Need of the Social Worker and the Social Worker's Need of the Church." Addresses were made by Mr. R. M. Little of the Society for Organizing Charity, Rev. W. Arthur Warner of the Home Missionary Society, Rev. W. A. Nicholls, prison chaplain on Blackwell's Island, N. Y., Rev. H. C. McHenry of the City Mission, and Rev. Dr. L. C. Washburn, rector of Christ Church. What was perhaps the keynote of the conference was struck by Mr. Edward Solenberger of the Children's Aid Society. He urged the abandonment of the method of registering cases as "worthy" or "unworthy," and stated that the emphasis should be placed on aiding the "unworthy" in order to make them worthy, this being the greatest problem now confronting organized charity, and one which it ought to bend its energies towards solving, as the unworthy needed help much more than the worthy. At 3:30 came the closing devotional service with an eloquent address by Bishop McCormick on "Discouragement and its Cure." So successful was this quiet day that arrangements are being made for another in Lent.

LABOR LEGISLATION IN 1915

Nineteen hundred and fifteen was an "off" year for labor legislation. The industrial depression, accentuated by the world war, resulted in the selection of more conservative legislators and in a general sentiment unfavorable to new restrictions upon industry at this time. According to Dr. John B. Andrews, of the American Association for Labor Legislation, the states of Pennsylvania and California appear to have made about the best progress of the year.

From nearly all parts of the country he has received statements indicating reaction against progressive labor legislation. To illustrate from Oregon: "Not one new bill or an amendment to a law has passed that had to do, even remotely, with labor legislation."

From Ohio comes the word: "Labor gets nothing except a 'brick in the slats.' Of some twenty-eight bills which labor sponsored or stood back of not one of them became a law. Not only did labor fail in the enactment of any new legislation, but it had to put up a vigorous struggle to save some of its present laws from emasculation." The report from Illinois is: "In nearly ten years of legislative experience I have never seen such a marked tendecy to do nothing as at this session. There seems to be a special reluctance to pass labor legislation."

In Indiana "the session was so very conservative that it sat on the lid in a very radical manner"; and in Connecticut "the legislature has turned down, with hardly the courtesy of a decent hearing, practically every labor measure brought before it."

Little else was to be expected from Indiana and Connecticut; but a better showing was certainly to be expected from the others.

Eight states, however, including Indiana, enacted workmen's compensation laws.

RALLY DAYS IN OREGON

In the diocese of Oregon, St. Luke's Day and the Sunday preceding were devoted to a rally for the Social Service League in general and Scadding House in particular. The clergy spoke on the subject of social service and ushers distributed membership cards to be signed by persons willing to join the league, the dues of which are $1 a year. The office buildings and merchants were canvassed on Monday to sell books of meal or bed tickets to take care of applicants for relief at Scadding House. The second annual meeting was held in the evening and a large hall in the Central Library was filled to overflowing to hear the report of the superintendent and secretary-treasurer, who gave encouraging accounts of the work of the league along all its lines.

Bishop Sumner emphasized some aspects of social service and pointed out how the citizen-Churchman could coöperate with the associated charities and other civic organizations. A large number of Scadding House books were sold and some new members added to the league as the result of the rally days which were successful enough to repeat again next year with better preparation by the workers.

THE WAR AND IMMIGRATION

What is to be the effect of the war on immigration? Here is the view of Miss Frances A. Kellor, the vice-chairman of the Committee for Immigrants in America, and chairman of the National Municipal League's Committee on Immigration:

"I have not written anything on the amount of immigration we may expect after the war for the reason that I think any conclusions along this line will depend greatly upon the length of the war. If peace should be declared in the near future we would undoubtedly have a great deal of immigration. On the other hand, if the war continues for several months the tremendous loss of life and infirmities resulting from injuries would probably make the amount of immigration much less. A tendency is also apparent on the part of foreign governments to pass anti-emigration laws. If this is done to any extent it will also reduce the amount of immigration. Of course a statement could be prepared presenting these different viewpoints and their probable effect, but I think we could not arrive at any sound conclusions at this time."

INFANT MORTALITY AND A LIVING WAGE

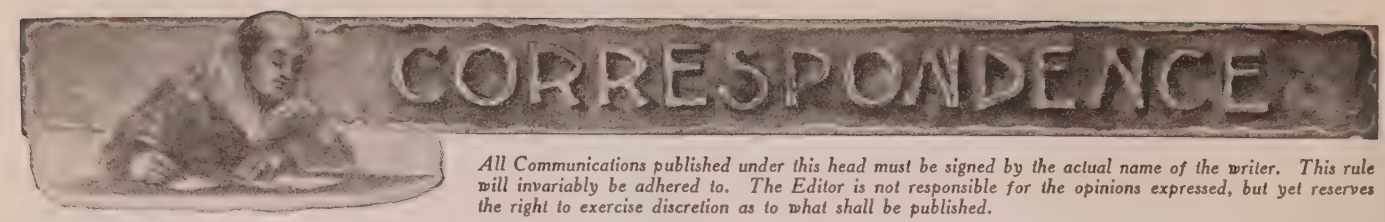
"How to Save the Babies" was the object of a recent meeting in Philadelphia. The American Association for the Study and Prevention of Infant Mortality brought together 500 delegates, who considered the question from every possible phase.

One of the speakers declared that the problem of saving babies was the question of a living wage, of housing and of food. "In our campaign up to date we have tried to save the babies as individuals and by teaching the mother to take care of herself. Now the community as a whole must find a way of giving a living wage to the father."

When will social reformers generally come to look far back into the causes as well as concern themselves with the immediate task?

MISS WILSON OPPOSES SORORITIES

In vigorous language Miss Margaret Wilson has declared that she "hates school sororities" because, to use her language, "I hate everything that is undemocratic. The very principle of our schools is democracy and such societies tend to raise class distinctions. They are the very thing that should not be tolerated."



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

"OURSELVES AND THE WAR"

To the Editor of The Living Church:

KNOWING as I do that the great bulk of the people of the United States are following the struggle of the Allies with the Teuton Powers and Turkey in a spirit of sympathy for the former, and that the best brains and truest hearts of this country recognize that it is a war of ideals—the ideals of civilization and liberty versus those of militarism and materialism, I wish to traverse in no unkindly or angry spirit the article in your issue of December 11th, headed "Ourselves and the War."

It seems to me that in replying to the Baron d'Estournelles de Constant as to the part that America ought to have taken in regard to the violation of the territory and liberties of Belgium and Luxembourg you are scarcely true to your best ideals, and that you attempt to evade the national and international responsibilities of America by special pleading.

You claim quite properly that Great Britain and France were bound to come to the rescue of Belgium because they had guaranteed by treaty the neutrality of that country, while there was no obligation to intervene on the part of America, which was not a party to the guarantee. But because a great nation like America did not formally guarantee the rights of a small nation is no reason why she should not formally protest against their violation, especially when the violation is accompanied by acts of singular ferocity and horror. Moral laws may be higher than the laws of nations. America did not guarantee Belgium's neutrality because, owing to the very correct aloofness of your country from European politics and "entangling alliances," she could not. But that fact has not prevented America from boldly voicing her opinion on such matters in days past when the occasion seemed to demand it; witness the protest of President Monroe and Daniel Webster in 1821 against the violation of Greece's liberties by the so-called "Holy Alliance." The aggression upon the liberties of Greece by the powers then assailing her was far less grave a matter for that small state and far less menacing to the world's peace and liberties than was the action of Germany towards Belgium at the commencement of August, 1914. But America, through the very man who propounded the Monroe doctrine of "No European alliances or treaties, and hands off America," did not hesitate from uttering a noble and forcible protest on behalf of little Greece which rang through the world down the corridors of time.

As for the statement that France and Great Britain came to the rescue of Belgium for reasons of self-interest, that almost goes without saying; but it does not make Germany's action any less culpable from America's standpoint. Germany wanted to get at France through Belgium, and she also wanted eventually to reach England through the same means, by establishing herself at Antwerp and securing naval bases opposite to the English coast. All the more reason why America should have protested against the monstrous action of Germany, who was menacing then, as she still menaces, the peace and liberty of the world, including America.

Whether such a protest would have stayed Germany's hand need not be considered, though many firmly believe that it would have made Germany pause in her dreadful career of frightfulness, of rapine, plunder, and arson which laid waste and desolate beautiful Flemish cities and towns, and destroyed their venerable churches and public monuments, as well as the peaceful villages and homesteads of an inoffensive and industrious people. It is, if you will forgive me for saying so, unworthy of you and your great country to endeavor to evade America's moral responsibility by saying that the imagination of the American people in 1914 was not sufficient to enable them to see the colossal extent the war would assume. Your own press and publicists pointed out the nature and extent of Germany's aims and ambitions. But even so, such prevision was unnecessary. All that was necessary was to deal with things as they were. America, the great protagonist of the Hague conventions, saw the ruthless treatment of Belgium in violation not only of an international treaty, but also of the agreements and pacts of the Hague. An inexpressibly pathetic deputation of Belgian ministers and others came to the United States and told your public men and your national assemblies what had happened and what was still happening in their country. America also read the firm and courageous protests of Cardinal Mercier. But your President and his then Secretary of State, Mr. Bryan, received Belgium's representatives almost coldly, and they had no official recognition. If America was strong enough and proud enough to protest to Turkey at the atrocities against the Armenians—atrocities which received even less official attestation and proof than did the wrongs and cruelties inflicted by Germany upon the Belgians—she should have been strong enough and proud enough to raise her protest at the doings at Termonde, Dinant, Aerschot, and Louvain. I shall say nothing about the subsequent murder of American men and women, aye, and children, on the high seas by German officers and seamen, as it is understood that, despite the eight months which have elapsed since the *Lusitania* outrage, Germany is to be held to strict accountability for that infamy.

You say, by way of excusing the *laissez faire* attitude of your Government, that such acts could not have been foreseen at the commencement of the war. Probably not. But you must have soon seen quite sufficient to satisfy you that Germany was not likely to stick at trifles like breaches of the Hague conventions and civilized warfare which might suit her at the moment. "Frightfulness" marked the career of the German army from the outset, and the *Lusitania* outrage was only what might have been expected from a country which killed women and priests and old men and children, deliberately destroyed Cathedrals and holy shrines; and which followed up these crimes by dropping bombs on unfortified and sleeping towns and hamlets, and the use of poisonous gases.

I confess that I fail to follow you in your argument that, if America was called upon to protest at the violation of Belgian neutrality, she should have protested at the Napoleonic wars, the Crimean war, the Franco-Prussian war, the Russo-Japanese war, the Balkan wars, the attitude of Serbia in respect of the Sarajevo murders, and so on. This is sheer casuistry and special pleading. Two wrongs never made a right, and up to the time of the Russo-Japanese war there were no Hague conventions. But that fact did not prevent President Monroe from protesting in behalf of Greece in 1821. As for the Balkan wars, they were almost inter-tribal, civil wars; and what European diplomats with all their efforts could not affect could scarcely have been affected by an American protest. The statesmen of America should have realized in August, 1914, if you did not, that the most powerful military nation in Europe was deliberately committing a great wrong, as she admitted, against Belgium, and have foreseen the result if Germany was not condemned by public opinion expressed in the form of a protest by the executive of a great and free nation like your own—the greatest of all the neutral nations.

It is true, as you say, that America has attempted to promote the continuance of peace in the time of peace. That does not absolve her from the duty of endeavoring to secure the observances of civilization and humanity in time of war. No, sir, America has faltered from her Heaven-pointed duty. She has failed to protect fully and adequately her own people from deliberate and wholesale murder—murder committed on precisely the same pretext as that which led to Belgium being laid waste—military necessity. And when a friendly critic and sincere admirer of America like the Baron d'Estournelles de Constant reminds you of your abrogation of your position you argue that his indictment is unjust. History will be the judge. But with all my admiration for America and its institutions I believe it will be admitted in the days to come that in the year of Christendom 1914 the United States missed a great moral opportunity and neglected its highest obligations, although those obligations were not formally expressed in treaties.

Pardon the length of this letter, and believe me

Yours faithfully,

Bar Harbor, Maine, December 31, 1915.

E. J. HART (Captain), *Late British and Russian Red Cross.*

To the Editor of The Living Church:

YOU might have directed the attention of the Bishop of Springfield to the fact that the war in heaven did not gain for heaven a soul, but lost them more than one.

LEROY TITUS WEEKS.

SHALL WE HATE?

To the Editor of The Living Church:

I WRITE to express my profound sympathy with you under the violent and fanatical attacks made upon you by the three writers in your paper this week; and to express my grateful appreciation of your editorial whose keynote is "We will not hate." There I think you show the true Christ-like position in reference to this horrible world war, which Christians and especially all Catholics should take. If "souls" are being "found" by reason of this war, there are plainly souls being damaged and demoralized by it. The Phariseeism, contempt for the judgment of fellow Christians at vari-

ance with that of the three writers, and the bitterness of feeling exhibited by these gentlemen, does not indicate a higher attitude of soul as reached by them through contemplation of the war. While war is sometimes justifiable by an injured nation, I think it is always to be deplored as fearfully demoralizing; and that always far more "soul" life is lost by it than is "found." Will anyone deny that such was the result of that War in Heaven to which such inapt reference has been made? Again I thank you, Mr. Editor, for the Christian and courageous attitude you have assumed. The wave of fanaticism surging over our land has not swept all your readers from their feet; and many will rally to you. CUSTIS P. JONES.

Baltimore, January 1, 1916.

To the Editor of The Living Church:

I WANT to thank you from the very depths of my soul for your splendid editorial and comments appearing in the issue of January 1st. Your editorial has a true ring, and is characterized by that spirit of true sympathy which is so much needed in this day and generation. You certainly are not alone in viewing the terrible aspect presented in a so-called civilized world to-day. There is something radically wrong in the world, and in the Church as well. To my mind, that which is needed, more than anything else, is that judgment should begin at the very House of God, and that a real conversion should be experienced by a great number of so-called Christian believers. Would to God that we could have in these days, in the Church, and in the world, prophets like those of old, and, especially like John the Baptist, who so scathingly rebuked sin, and called men to real repentance and contrition for sin. We can no longer justly talk, in an accusing manner, about the middle ages, as the age in which we live—this age, with all its boasted civilization and material progress—far surpasses, in my judgment, the middle ages in darkness, sin, and cruelty. Faithfully yours,

Brandon, Vt., January 1, 1916. J. O. FERRIS.

To the Editor of The Living Church:

LET me congratulate you on the splendid New Year's message contained in your editorial of January 1, 1916. It is the best New Year's sermon I have had the pleasure and privilege of reading: "*We will refuse to hate.*"

Mr. Editor, I am a Teuton by birth and education, a loyal American citizen by voluntary choice. My sympathies are naturally on the side of the country of my birth. Yet there are a great many things done by the Central Powers which neither I nor thousands of German-Americans will countenance. And there are many things we cannot and will not countenance on the part of the Allies.

My vestrymen are staunch Americans, my senior warden is an Englishman. I respect their sympathies; they respect mine. For we *refuse to hate.* Sincerely,

RUDOLPH W. NICKEL.

St. Peter's Rectory, Bainbridge, N. Y., January 2, 1916.

CHRISTIANITY AND THE WAR

To the Editor of The Living Church:

SOME people claim that this war proves that Christianity has failed. Rather it proves that the prophecies of the New Testament are true. In one place our Lord says, "Think not that I came to send peace upon the earth: I came not to send peace, but a sword." In St. Matthew's Gospel we are told that we shall hear of wars and rumors of wars. The present war seems to be the breaking of the fourth seal mentioned in Revelation 6: 7, 8: "I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." This seems about as true an account of the present conflict, in few words, as can be found anywhere. If this is the true interpretation of this passage, then there are only two more seals to be broken.

Yours, truly,

GEORGE E. WHARTON.

THE PANAMA CONGRESS

To the Editor of The Living Church:

A COPY of the leaflet entitled "Concerning the Panama Congress," sent out by twenty-four of the clergy of New York City, has fallen into my hands. The article by Bishop Edsall on the legality of the action of the Board of Missions is accepted by these signers as a clear statement of their own views. May I ask whether some words of a Bishop of earlier days are not also worthy of consideration, even if "legality" is granted, viz., "All things are lawful, but all things are not expedient"? May I also commend to the prayerful consideration of some of these clergymen whose names appear, whose voices were sharp with bitterness at the last General Convention, full of intense accusation and denunciation, intended to excite suspicion, the closing words of Bishop Edsall's article:

> "All that is necessary is that each and every one of us should control his temper and not indulge in public speech or writing except with fair recognition of all of the existing facts. In fact, in almost, though not all, of the controversies which from time to time arise in our Church, the danger exists, not so much in radical divergence of conviction as to the principles involved, as in a mutual misunderstanding of terms, or in a *failure to be absolutely fair* (italics mine) in our statement of the viewpoint of those who differ from us."

Setauket, Long Island, December 29, 1915.

(Rev.) STEPHEN H. GREEN.

SUGGESTING A CONSULTATIVE COUNCIL

To the Editor of The Living Church:

IT seems to the writer that the Episcopal Church is drifting instead of driving steadily forward. I am not pessimistic as to the future of the Church in America, but I think we might do so very much more than we are doing if we would clear the atmosphere and be sure of just where we stand. "A house divided against itself cannot stand." And are we not divided? The Catholic who believes that Christ established as His plan for the propagation of the truth an ambassadorial system of continuous authority and power through the Apostles and Bishops is diametrically opposed to the Protestant who scorns apostolic succession and so recognizes as valid the ministries of those of other than authoritative episcopal appointment. This difference is fundamental and cannot be glossed. The Prayer Book is extraordinarily clear on this point in the preface to the ordinal. Indeed it even seems as though Canon 20 might be declared unconstitutional if we had a supreme ecclesiastical court which accepted the Prayer Book as our constitution, which in such matters it ought to be. For the rubric reads, "No man . . . shall be suffered to execute *any* of the said functions (*i. e.*, of Bishop, priest, or deacon) except he be called . . . and admitted thereunto according to the form hereafter following or hath had episcopal consecration or ordination." While Canon 20 authorizes the Bishop to permit the rubric to be broken on special occasions, for one of the functions especially mentioned as belonging to priests is to preach. I am aware of the quibble as to the difference between preaching and addressing.

Doubtless there must be different schools of thought in the Church. There always have been and it would appear very like mental stagnation if all thought exactly alike. But though there may well be much difference of opinion on many subjects, there must also be some basis that is common to all. For stability and growth there must be an irreducible minimum of basic principles. If the Prayer Book does not contain this irreducible minimum, is there anything that does? I believe the Episcopal Church to be the first and legitimate Catholic communion having jurisdiction in America. But I am becoming fearful lest we be disinherited like Jacob's firstborn and for the same reason, viz., "Unstable as water thou shalt not excel."

Would it be possible and if possible advisable, do you think, to hold a council of the American Church? Not a legislative body like the General Convention, but merely a consultative body, though fully representative of all the dioceses; a council that would tell us, at least in its representative opinion, what this Church seemed to hold as the irreducible minimum of its faith. Or would we be afraid of such a council? Some might prefer to grope on in the dark lest their nakedness be exposed; but I believe these constitute a very small minority. I believe such a council opening its sessions with Eucharistic offering and the *Veni Creator* would be God-guided and therefore very helpful in our present untenable position. Such a council, I believe, could not help but refresh and stabilize the American Church and give us all renewed energy as well as enthusiasm in our wrestling for "the faith once for all delivered to the saints."

There seems to be an increasing disloyalty to Church standards (at least as some of us understand them) and that too in high places. And this depresses us and saps our energy. The common soldier cannot put much spirit into his fighting if he feels that his higher officers are making overtures to the enemy, or forming dangerous alliances, or are hopelessly at variance among themselves so that they can have no common strategy.

We are fighting uncertainly, we are beating the air, wasting the grace and power that God has given us. We are showing an uncertain light on the storm-tossed waters of the world and so actually preventing men from seeking the haven of God's Church and therefore conniving at their destruction.

Surely now *is* the time to awake out of sleep and do more than merely register our dissent. It may not be too late yet to prepare, though the enemy has already made great inroads into our territory. Let us *do* something to show where we stand and to offer a definite light to the drifting millions in our country.

(Rev.) R. N. WILLCOX.

Hendersonville, N. C., December 20, 1915.

"THE OUTSIDE OF THE CUP"

To the Editor of The Living Church:

DEAN BELL of Fond du Lac, in his recent letter under the caption, "The Outside of the Cup," anent the action of Mayor Thompson in closing the saloons in Chicago, on the Lord's day, in effect stated that men cannot be made better by law, that morals

cannot be improved by legislation. I have been hoping to see this assertion challenged, for it is true only in the most superficial sense.

Man cannot make a blade of grass grow, but he can fertilize the earth and create environing conditions that will result in bountiful harvests or exquisitely beautiful flowers. Legislators cannot by their mere fiat abolish smallpox, typhoid, tuberculosis, or other forms of disease that are social in their origin and social in their consequences, but these ills may, by wise legislation intelligently enforced, be practically eliminated as a factor in the social life. Crime is a disease, and most contagious. It cannot in truth be cured by the "Thou shalt not" of the state, but the Government can and will one day clean up the cesspools where crime and criminals breed, than which none is more noisome than the saloon. Government may tolerate social conditions wherein men's souls are dwarfed, stunted, debased; conditions that produce criminals just as inevitably as lack of sanitation will produce disease. On the other hand, government may by intelligent enactment and brave God-fearing executives create an environment wherein men will grow in grace, and in the image of God, and attain the full stature of splendid manhood.

There have been no more potent factors in social, political, physical, intellectual, and moral debasement of American men and women than the brothel and the saloon; twin monsters begetting misery, destitution, disease, and crime which we in our fatuity and ignorance suffer to exist in the name—God pity us—in the sacred name of Liberty.

Is there one so blind as to believe that the law which shall eliminate these evils, utterly and for all time, will not make men better? Such a law can and will find lodgment in our statute books and it can and will be enforced. Prohibition will prohibit. It is inevitable, for it is the will of God.

Civilization is built upon, mortised, and tenoned in law. If men are measurably good to-day it is because of laws, in constitutions, codes, statutes; laws truly as divinely inspired as was the Decalogue. History abundantly justifies this assertion and when a priest of the Church states that men cannot be made better by law, I am prompted to inquire with Touchstone, "Hast any philosophy in thee, Shepard?"

HERBERT N. LAFLIN.

Milwaukee, Wis., December 29, 1915.

To the Editor of The Living Church:

IT seems strange that, in the discussion regarding Prohibition, the most important aspect of the matter should have been almost wholly overlooked.

Would not Prohibition, as an enforced law—and does it not now, wherever it is enforced—impugn the authority and the practice of the Lord Jesus Christ?

He not only made wine, but He made it for the purpose of—and Himself used it as—a beverage. That it was wine of an exhilarating and, if drunk to excess, of an intoxicating character, containing the natural principle of alcohol, does not need to be argued. The use of the word "*oinos*" sufficiently establishes that. It was true wine.

He further instituted it in the Holy Communion and blessed it as the symbol and vehicle of His Blood.

If it is wrong now, or inadvisable, to drink wine as a beverage—for which Christ has commended it to us by His example—it was wrong or inadvisable to do so then.

The extreme abuse of liquor in the Roman court and in many Roman families then—unquestionably known to our Lord— was as proportionately great as is a similar abuse now.

If it is wrong now, or inadvisable, to drink wine as a beverage, logic suggests to one the conclusion that it is equally wrong, or inadvisable, to partake of it in the Holy Sacrament.

A majority of the "Protestant ministers," to whom we are strangely referred, are at least consistent in that contention—though they are utterly inconsistent as regards the whole question.

Furthermore, does not Prohibition, as an enforced rule, contravene the teaching of the Church?

> "What are the benefits whereof we are partakers thereby (in the Lord's Supper)? The strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are (*strengthened and refreshed*) by the Bread and Wine."

Does not the Church here commend the Bread and Wine to us, "which the Lord hath commanded to be received," as a means of the strengthening and refreshing of our bodies, ordinarily, at the very time that she signifies their special use as symbols of the Body and Blood of Christ for the strengthening and refreshing of our souls?

Instead of calling the clergy and the laity to rally to the ranks of the prohibitionists—great as the abuse of drink is known to be—I presume to think there should be a clarion call to them to stand fast in defense of the honor of their Lord.

There is danger, even in this Catholic Church, that their Lord shall be wounded in the house of His friends, as He has been wounded by the practice of many of the "Protestant ministers" who have ignorantly, and yet consistently, substituted grape-juice, etc., for the wine which the Lord hath commanded to be received.

And it is necessary to remember that our Lord not only instituted it in the Holy Sacrament, but that He also made wine for, Himself used it as, and by His example commended it to us to use as, a beverage—if any are disposed to make this permissive use of one of His "good creatures."

Man is ever seeking for "short cuts" to make this world good. He is not satisfied with God's way. He must substitute man's way.

Man's way is to prohibit—prohibit, not only what is bad but what, as in this case, is essentially good.

God's way is to prohibit what is bad but to commend what is good and, at the same time, to warn against its *abuse*—"using this world (and the 'good creatures' which God has provided in it) as not abusing it."

In short, God's way, Christ's way, is not the elimination of temptation, in relation to things that are good, but the conquest of self over temptation by His grace; to which way may the world in its wisdom finally come—after having proved the futility of man's way.

Yes, there is danger of the Lord's being wounded even in the house of His friends.

ALFRED FLETCHER.

Covina, Calif., December 29, 1915.

"PEACE AT THE FOOT OF CHRIST"

To the Editor of The Living Church:

REFERRING to your editorial of December 25th, are you not a little severe in your judgment of the European diplomats? They can take care of themselves without my help, but it occurs to me to ask a few questions. Was it in the power of diplomacy to prevent the outbreak of the war? If this war, as you have yourself pointed out in previous issues, is primarily a conflict, not for commercial supremacy, but of spiritual ideals, how could diplomacy prevent it? Was it the business of the diplomats to hold up definitely Christian ideals, and to point quarelling brethren to the Cross of Christ? And would it have done any good if they had? It seems to me that it will be time enough to blame the diplomats for not safeguarding "peace and happiness" when we find out what stand, if any, the greatest earthly representative of "religion and piety" is going to make. When Popes and Bishops fail in what is their proper business, do not blame diplomats for not doing what is not, after all, their business.

You object to Christianity and diplomacy being segregated. I cannot see why they should be officially connected. I am surprised that such a connection should be suggested by an American editor. A good statesman is an opportunist or a failure. He may or may not be a good Christian. Christ never promised that all men would accept Him or His standards. In fact His Faith was being shot to pieces more or less in all the warring countries (as it is also in this country now) for years before the present war broke out. War is not the only thing which is contrary to the mind of Christ.

You mentioned Gladstone as an instance of a great Christian statesman. That he was a great Christian no one will deny; that he was a great statesman will not be so universally accepted. General Gordon was as good a Christian as Mr. Gladstone. Gordon died at Khartum before reinforcements reached him, and one reason why help was not sent to him was because Mr. Gladstone mixed up his Christian sentiments about war with his foreign policy, and while he was wobbling Gordon died.

It is the business of the Church to make diplomats, statesmen, bankers, grocers, steel kings, etc., good Christians, *if* they will listen. They can be efficient in any of the above vocations whether they are Christians or not. In any case the Church cannot and should not attempt to run their business for them. We people of "religion and piety" have enough of a job on our hands now, without trying to run the diplomacy of Europe, or even that of the United States.

Yours truly,

BERNARD P. T. JENKINS.

PEACE AT ANY PRICE

To the Editor of The Living Church:

A QUOTATION from the *American Magazine* in a current number of the *Literary Digest* entitled "Peace at any Price" has stirred me to write this letter. It tells the story of a French schoolmaster who did not believe in war but wanted to continue to teach his children and preferred to be shot as a traitor rather than to join his regiment when the reservists were called out and shoot his fellowmen. To me he is a hero and a martyr, brave far beyond any soldier in the trenches. It seems to me that now is the opportune time for the Christian women of this land to use all their influence for peace. Many men who call themselves Christians, among them even some of our own clergy, are urging this country to prepare for war. If our men and boys learn how to use guns and to be efficient soldiers there is little doubt but they will have the chance. What use will it be for the women to weep over the sacrifice of their husbands and sons in a senseless slaughter as the women of Europe are doing, husbands and sons who could be enriching the world for years to come with their talents of mind and body and soul? The women of the United States should make it felt that they do not intend to bear sons to be soldiers and will not allow them to be forced into military training. Let our Church papers help the women in their efforts by discouraging such military organizations as the Boy Scouts in our churches and by not printing articles which suggest that we train our Sunday school boys in Christian courage by taking them to inspect naval schools

and military camps, such a suggestion being in THE LIVING CHURCH a few months ago. May the prayer of our women be a manhood trained for peace! CORA MEDBURY LEVER.

St. Louis, Mo., December 28, 1915.

PRAYERS FOR THE DEAD

To the Editor of The Living Church:

I AM not (as I think you, Mr. Editor, are aware) a member of the "Oxford" school of Churchmanship, and do not hold its theory of either the Church or the sacraments. I am profoundly thankful, none the less, for certain great things that that school has done. It has stood staunchly, for one thing, for the continuity, universality, and visibility of the Church as a definite working institution founded by Christ Himself, against the idea that anybody can start a Church that is as good as any other.

This by the way. However, my chief theme is different. I write because I have just seen the closing of a debate on prayers for the dead in the *Southern Churchman*, which prints a letter from a correspondent as fittingly summing up the case. The main points of this letter seem to be that we have no express permission in the New Testament to pray for the departed, that we do not know what they need, and that our prayers are superfluous because the dead are in the hands of God.

I write to you, Mr. Editor, because I know that you have no sympathy with such arguments. Prayer as it is taught to us in the New Testament is *free*, and we may pray for whom we will. The whole race, living and departed, are in the hands of God, always have been, and always will be. Behind all our prayers, if they are like Christ's, is the desire that God's will, not ours, shall be done. But in them we are at one with God and with those for whom we pray. That unity is no superfluous thing, and we have every right to believe that it works for good whether our particular petitions are granted or denied. Our prayers, therefore, cannot be too wide, nor too fervent, nor too confident. We are part of the whole family of God in heaven and on earth, and have a right to believe ourselves in living, if invisible, connection with every other.

THEODOSIUS S. TYNG.

Ashland, N. H., December 22, 1915.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

REFERRING to a letter in THE LIVING CHURCH of December 18th of the Rev. S. J. French, whether the changes proposed would be improvements or otherwise may (it seems to me) be left to the committee; but, as to the insert after "Christian rulers," there are several objections. (1) If the Governor is included, why not "the sheriff of this county, the mayor of this city," etc.? (2) But, if it must be only the President and Governor, then it should be either "the President of the United States, the Governor of Georgia" (or whatever state or territory); or else, "the President of *this nation*, the Governor of *this State*" (or territory or province). (3) Would it not be best to use the old form, as in Morning Prayer, and name the President only? (4) Should it not be "the President of the United States of America"? There are other "United States," and "The United States of America" is our official name. This all applies equally to the form in Evening Prayer, which should be changed.

It might be further objected that the officials above referred to may not be "Christian rulers," as this is not a qualification required under the constitution. WILLIAM STANTON MACOMB.

256 South Thirty-eighth street,
West Philadelphia, Pa., St. Thomas, 1915.

To the Editor of The Living Church:

FOR two reasons one may wish the revision of the Prayer Book shall provide uniformity as to the position of the Collects for the First Sunday in Advent, *et al.*, when used with others. The first is that of convenience both of the priest and of the congregation. At present in Lent the rubric requires finding, for example, the Collect for the Fifth Sunday in Lent, then turning back seven pages to the Collect for Ash Wednesday and then again to the Epistle for the Fifth Sunday in Lent. This discourages the laity, especially those not wholly familiar with our fairly complicated service. Any mental confusion detracts from devotion. The other reason is that in effect the repeated Collect, whether of Advent, Christmas Day, or Ash Wednesday, gives the keynote and in a sense is a greater Collect than the Collect for the day with which it is to be used. The Collect for the day is related in thought to the Epistle and to the Gospel with which it is associated. To break the Prayer Book sequence and inject after the day's Collect that of the season is hurtful and illogical. If "before" be substituted for the somewhat ambiguous "with" on page 52 and on page 62, the wording be changed to convey the same order, and on page 86 "after" give way to "before," both the relation of Collects with their own Epistles and Gospels will no longer be interrupted and a welcome simplification be gained. S. WOLCOTT LINSLEY.

STATE OF RELIGION IN ENGLAND

To the Editor of The Living Church:

TRULY, "distance lends enchantment to the view." In your issue of November 27th the Rev. Alfred K. Glover asks, "Why is it that these pessimists do not know that all England is to-day on fire with religious enthusiasm, and that her great Cathedrals and churches are crowded day and night with penitents full of faith, from the King to the smallest child?" The answer is simple. England is, alas, in no such condition as is here depicted. Would God it were! We who are priests in England are deploring the fact that our people are unaffected spiritually by the great crisis we are passing through. The *Guardian* last week drew a more faithful picture than did the rector of St. James' Church, San Diego, when it said, "It has to be confessed that the Church is less moved than the nation, less moved, too, than it was a year ago. . . . The churches are no better attended than they were; the repeated call to prayer falls upon impatient ears; and signs of spiritual life are hard to find." I am not a pessimist, but there is no wisdom in shutting one's eyes to the truth, and I should be sorry for readers of THE LIVING CHURCH to form a wrong impression of the religious state of this country through an enthusiastic outburst of one who is evidently unacquainted with the true condition of affairs.

Buckland Newton Vicarage, Yours faithfully,
Dorchester, England, December 9, 1915. E. S. FIELD.

MOVING PICTURES FOR RELIGIOUS SERVICES

To the Editor of The Living Church:

IN reply to the request of the Rev. Alfred W. Griffin for motion picture films, I may say that the quickest way to get the information desired would be to write to the *Motion Picture World*, New York City, and get a copy of the magazine. This contains notices of films available and producing and distributing companies, with their addresses. Many of these firms have branch houses in the large cities from whom films may be obtained. Possibly Mr. Griffin might get copies of this magazine at some news stands. Many manufacturing firms circulate films of an advertising nature illustrating their own manufacturing processes. These of course are not the type mentioned in his letter. I would also suggest that he confer with the extension division of the University of Oregon (Professor Sowers, director) in regard to educational films. He might also get information from the extension division of the University of Washington, Seattle. The engineering extension department of Iowa State College maintains a regular film service for thirty-one schools and other organizations in Iowa, furnishing one programme a week at nominal cost. One of our own Church organizations, the People's Institute of Keokuk, is on our circuit.

Yours very truly,
KENNETH G. SMITH,
Director Engineering Extension, Iowa State College.

Ames, Iowa, December 24, 1915.

QUESTIONS APROPOS OF THE PANAMA CONGRESS

To the Editor of The Living Church:

IS not the Board of Missions merely a committee appointed by the Church to attend to a particular and very concrete portion of her work, namely: to collect and disburse the mission funds in the most conservative and wisest manner, incidentally disseminating knowledge to increase the same?

The committee has a stately name as behooves the ancient and stately Church which it serves, but does the name increase its powers?

If not, how then can they use the name and money of the Church, that appointed them, for other purposes—albeit closely connected—without the authority of that Church?

If any of them feel compelled to attend the Panama Congress, why do they not go as individuals, paying their own expenses?

I, for one, do not care to have the little money I have denied myself to send to the heathen, used for any other purpose.

Why stick so closely to the name, Board of Missions of the Protestant Episcopal Church? Is it to impress the denominations with the idea that they really represent something?

Will the "religious bodies around us" ever understand, or care to try to understand, that it is a committee and not the Church that is represented? Sincerely yours,

Macon, Ga., December 13, 1915. S. S. TAYLOR.

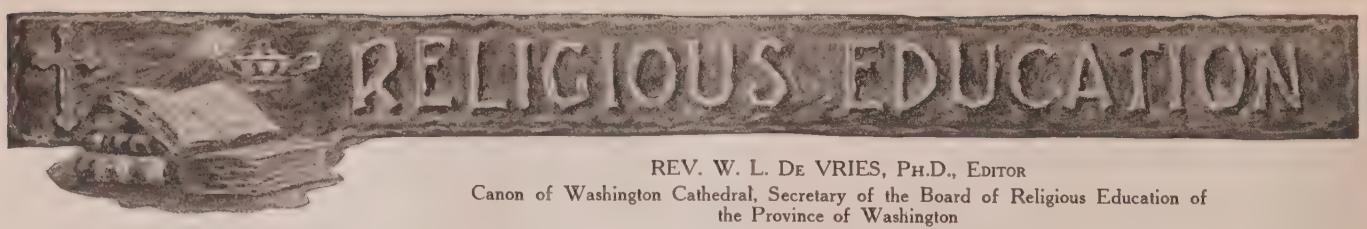
CHRISTMAS EDITORIAL OF THE "WALL STREET JOURNAL"

(*Continued from page* 356)

could only cease worshipping ourselves and our wonderful intellects long enough to offer the simplest supplication to that little Baby in the manger, being, for the moment at least, even as a little child ourselves, might we not see clearer, without the aid of these great scientists?

Listen to the bells, ending their Christmas hymn,

"God and sinners reconciled."



REV. W. L. DE VRIES, PH.D., EDITOR
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

[The Editor of THE LIVING CHURCH begs to preface this article with an introduction of his new co-laborer, the Rev. W. L. De Vries, Ph.D., newly appointed Editor of the department of Religious Education. An announcement relating to Canon De Vries' appointment was printed editorially in the issue of December 25th.—Editor L. C.]

A DISTINGUISHED ecclesiastic of the last generation, the much loved rector of a great city parish, who had much experience in breaking in callow curates, was in the habit of saying that the elder clergy did not expect young ministers in their first five years in holy orders to accomplish much good, and were well satisfied if in that period they did no serious harm! The present writer does not agree with this estimate; he believes that under the personal guidance of a wise Bishop and faithful pastor, prepared in a seminary with well-planned courses of instruction, and assisting and trained by a judicious and experienced rector, the newly ordained minister is able to accomplish much positive good without falling into any grave errors. If in addition to the advantages already named, childhood and youth have been spent in a good Christian home and a modern carefully worked Sunday school, and in a college where there is due attention to ethics, the Bible, and the elements of the Christian religion, then our young cleric is well equipped for a useful ministry from the beginning. True, some of these elements in a man's training for the sacred office are often lacking, but they ought not to be, and the full aim of religious education should be to see that every one of them is present in the training of the Christian man and woman for a layman's place in the world as well as for a clergyman's.

The judgment of the before-mentioned ecclesiastic was, however, sadly fulfilled in the experience of the editor of this department. By the appointment of his Bishop he began his ministry in responsible charge of a newly-founded mission church in a factory village. In the Sunday school which had been gathered together by the diligent and intelligent labors of a small band of faithful lay persons, under the devoted leadership of an exceptional superintendent, he found a class of adult men. This was a new experience for him, for, reared in a small and old-fashioned Sunday school in a city parish, he had been in the habit of regarding Sunday schools as meant for children only. The teacher of these adult men was all devotion but knew little more than the men themselves, and soon found himself compelled by pressure of other duties to give up. No other competent teacher could be found. The minister himself could not undertake it, because he had four services, two Sunday schools, and three sermons, at two separate points, on his hands every Sunday. Finding the problem difficult and not holding the adult class at its proper value and importance, he began to make light of it and to speak of it as unnecessary. Promptly the hint was taken and the class vanished away.

Later he appreciated the error of his ways and attempted to renew the class, but that never again could be achieved.

TAUGHT by this sad experience, when he passed to the cure of a city parish with a large Sunday school and found fathers and mothers bringing their little children to the primary department, remaining to the close to take them home for fear of the street-cars, and meanwhile listlessly sitting around or indulging in idle talk on the curbstone, promptly he organized, under competent teachers, an adult class for men and another for women. These came to much success and fruit. This suggests one of the lesser reasons for holding adult classes, namely, to take care of parents and other adults bringing little children to Sunday school.

The foremost reason why adult classes should be held and carefully guided in every Sunday school, even at the sacrifice of other parochial and pastoral duties, is that the grown people of the Church, even those born and brought up in it, are possessed in such large measure of extraordinary ignorance of the fundamental principles of the Christian faith and practice, of the Bible and its teachings, of the Church and her ways—to express very nearly the same thing in different terms. A great deal of the unbelief, misbelief, backsliding, fallings away, evil life, and indifference of the present time is due to nothing more nor less than lack of knowledge. A good many of the popular objections to the Church and her doctrine and practices, a great many of the misconceptions of holy scriptures and such like conditions, could readily be removed by instruction.

In some of our churches the clergy, during a portion of each year, conduct instruction classes in the Bible or in Christian doctrine, and where these instructions are well given and there is abundant opportunity for questions and discussion, it is astonishing what an interest lay people take. There are many people who are deeply interested in religion and who, even in the pressure of over-taxed modern life, would value opportunities to hear a good teacher set forth the doctrine of the Church. Of necessity, with a clergyman's many duties, these classes must fall on week-days, afternoon or night, and even so are valued and attended by surprising numbers.

With the small supply of clergy in our time and the many duties falling on them, it is, however, in connection with the Sunday school that adult classes must be provided for, and thus the scope of the modern Sunday school includes every Christian from the cradle to extreme old age. There are, moreover, additional reasons why such classes should be held. In the modern city there are many strangers, visitors, new arrivals. The adult class gives an opportunity that public worship does not easily afford, for making personal contacts and finding new friends. It is easily entered by the stranger, and a little organization enables the teacher and the class itself to seek out newcomers and bring them into the fellowship of the parish. Much loneliness, many temptations, great discouragements, often beset those who have newly come to a great city, and the adult class is a most effective instrument for safeguarding such persons for Christ and righteousness.

Likewise in small towns and villages there is a special place for the adult class. The leisure of Sunday morning before church is very apt to lead to mischief or at least affords opportunities to begin diversions which frequently lead to absence from worship in the later morning. In such places the adult class offers a strategic opportunity for starting the Sunday well and for making it a fruitful rather than an idle day.

Yet other benefits from this instrument of doing Christ's work could be enumerated, such as serving as a nursery for Sunday school teachers and other Church workers; but for many the important question is how to start and conduct such a class. Given a layman of personality, devotion, and the teaching gift, the whole problem is solved; but these are rare and after all not absolutely essential to the ultimate success of such a class. A devoted layman, willing to prepare his lesson carefully, and using a first-rate text book, can gradually build up a large and interested class.

Another method is for the teacher to serve simply as leader and to assign the preparation and giving of the lesson to members of the class who are able and willing to do this work. A good many young men and women take great pleasure in getting up such lessons, and it is in line with much work now done in our high schools, so that there are not a few of our young people who have been trained for it. There are cases in which large classes have been built up by this method.

Yet another way is that of joint discussion and conference on assigned topics. A certain series of topics are drawn up for the year, or for the quarter, or are taken from some manual or text book, and the class in conference and debate thrashes out each topic together when assembled. This also has been found very fruitful.

There are yet other ways, but the main thing is to get a

small group together and steadfastly to work out the question until the best method for the resources and conditions of the congregation is found.

In the matter of text books for adult teaching, the writer, from long personal use, can strongly recommend a book very popular among Bible class leaders of the Brotherhood of St. Andrew in the earlier years of its history and perhaps not so well known to-day. The book is Eugene Stock's *Lessons on the Life of Our Lord,* published by the Church of England Sunday School Institute. It was not written for adult classes, but has been found most useful and suggestive, not only in classes of people of limited education but also in those for the highly educated and ripe in years and experience.

Another book, which is not a text book or a manual but readily lends itself to use as a basis for adult teaching, is Bishop Gore's *Sermon on the Mount.* A Christian woman, a life-long communicant of the Church, well founded in Church doctrine and principles, observed recently, after reading this book for the first time, that she had found it the most fruitful book of Christian instruction she had ever read, and that she believed that if one would digest as well as read it he would come pretty close to being a completely furnished Christian layman.

The matter of organization is a most important matter in connection with adult classes.

It is true that where there is personality little organization is needed, and yet even here, where there is a large class, it is of much help in welcoming strangers and in looking after the sick and afflicted of the class. But where the class does not depend upon personality, organization has many advantages. A common treasury, with its funds disbursed by the vote of the class, awakens much interest. Class dinners; a class employment agency, looking out for those out of work or just starting out in life; and social meetings and entertainments of various kinds, are wonderful drawing powers in our present-day life.

The danger is that the social element will become an end rather than a means, and this latter aspect of the adult class requires very careful planning and thoughtful oversight on the part of the pastor as well as the leader of the class, in order to insure that the first and chief aim of the class is the Kingdom of God and His righteousness.

Should such classes be composed of both men and women, or should they be separate? Local conditions determine. With younger adults the mixed class is a great attraction. But older men come out better when the class is for men only, and furthermore moral and social problems can then be more plainly and effectively dealt with.

Moreover the adult class can often be made a field of fruitful seeding and planting for the young curate, fresh from his Bible studies in the seminary, and deeply desirous of helping his fellow-men. And so this class can be made a useful instrument for reversing the judgment of the distinguished ecclesiastic with whom this editorial began.

All the benefits of adult class work enumerated in this editorial, and yet more, are demonstrated in one of the recent remarkable Bible Class successes in the Church, noted by President Powell of Hobart College in The Living Church several months ago. This work has been conducted under the guidance of that expert and devoted leader in up-to-date religious education, Rev. Daniel L. Ferris, rector of Christ Church, Rochester, N. Y. His men's class in three years has reached an enrollment of 380, with an average attendance of 118. A woman's class one year old has enrolled 107, and the average attendance is 54. They have brought increased numbers to worship. They have markedly developed the spirit of fellowship in the parish. They have brought many to Baptism, Confirmation, and Communion. They have recovered many lapsed communicants. They have provided the parish with bands of willing workers on fire with enthusiasm for the Master and the Church.

The Dr. Doty Adult Bible Class

The history, methods, organization, and fruits of this adult class work are set forth in an admirable little pamphlet entitled "The Dr. Doty Bible Class for Men," to be had of Mr. Ferris on application. It has been published to help others to like results by a knowledge and following of the principles and methods that have proved successful at Rochester. Its perusal abundantly demonstrates that the adult class can be made a powerful instrument for bringing renewed and enlarged life and activity into a congregation, and of winning the careless, indifferent, and ignorant to the loving service of our Lord.

PARTLY FICTION—PARTLY FACT

By D. W. Hulburt

JOHN DOE (....) is an agent for certain missionary societies. The fiscal year of said societies closes March 31st. On this date Mr. Doe (....) balanced the books and settled with the societies. During the month of April Mr. Doe (....) received money for the missionary societies. At the close of the month Mr. Doe (....) received several bills for the current expenses of the month. There was a bill for coal and another for electric light and a note against Mr. Doe (....) was due about this time. Sufficient money to pay the bills and to meet the note was due Mr. Doe (....) from certain individuals who would have paid in full if they had been sufficiently solicited, but it is considerable bother to do the soliciting, and so Mr. Doe (....) drew on the fund which had been contributed to the missionary societies and thus settled his (its) own bills. If Mr. Doe (....) had renewed the note he (it) would have continued paying interest, but by drawing on the mission fund Mr. Doe (....) saved the interest.

At the end of the month the societies paid their missionaries, but to pay in full they had to borrow money on which they were compelled to pay interest.

The months came and went. Mr. Doe (....) turned over to the societies, the last of the following March, the money received for missions the preceding April. For eleven months Mr. Doe (....) neglected to collect the money which ought to have been collected and used in paying bills, and compelled the societies to pay interest eleven months which they would not have paid if Mr. Doe (....) had turned over to the societies the money contributed to missions eleven months previous.

Let us have a vote on this procedure. All who approve the conduct of Mr. Doe (....) please raise the right hand. Hands up.

(Now, let us reread this article up to this point and every time we come to the name of Mr. Doe let us substitute the name of our Church and see if, in its application to our Church, this article is fiction or fact.)

When we said, "Hands up," did any hands come up? If so, let us suppose a case. Suppose, during the month of April, Mr. Doe received for the societies $10,000 and for eleven months devoted it to his own personal use. Would anyone approve his conduct?

Whether the amount is $10,000 or $10 the principle is the same. Whether the agent is an individual, or a Church, the principle is the same.

This has been said: "The societies will not miss our little offering." If one Church withholds its offering, 1,000 Churches may do the same. The societies miss the aggregate.

This has been said: "The money is not due the societies until March 31st." Good legal authority says the money, every cent of it, is due the societies the minute the donor makes the appropriation. Reasonable time is allowed an agent to make a transfer, but who approves of an agent holding eleven months and turning to his personal advantage funds paid him for the use of the societies he represents?

This has been said: "We must look after our own interests first." These words are just as applicable to an individual as they are to a Church. If it is not right for an individual to appropriate benevolent funds to his personal uses, on what ground is it right for a Church to do it?

Let us ask one more question. If the apportionment to a Church for benevolence is $125, and the members of the Church contribute to benevolence $130.35, what shall be done with the $5.35 surplus? Shall we turn it to the current expense account? Most assuredly not. It is a well-established principle that money contributed to a cause should not be diverted to another cause. Money contributed to benevolence should be paid to benevolence, and money contributed to current expenses should be paid to current expenses. Let it be remembered that the apportionment is the minimum. There is no law against paying more than the apportionment.

Every Church ought to be an example of business integrity. Would it not be well for every Church to adopt the plan of contributing each week to current expenses and to benevolence, and remitting at the close of each month the amount which has been received for benevolence during the month?—*The Advance.*

Church Kalendar

Jan. 1—Saturday. Circumcision. New Year's Day.
" 2—Second Sunday after Christmas.
" 6—Thursday. Epiphany.
" 9—First Sunday after Epiphany.
" 16—Second Sunday after Epiphany.
" 23—Third Sunday after Epiphany.
" 25—Tuesday. Conversion of St. Paul.
" 30—Fourth Sunday after Epiphany.
" 31—Monday.

KALENDAR OF COMING EVENTS

Jan. 12—House of Bishops, Philadelphia.
Jan. 25—Synod, Province of New York and New Jersey, at Albany.
" 25—California Dioc. Conv., Grace Cathedral, San Francisco, Calif.
Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ASHEVILLE

Rev. George Hilton (during January).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jeffreys, M.D.
Rev. F. L. H. Pott, D.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider.

SOUTH DAKOTA

Mrs. George Biller (during January and February).

UTAH

Rt. Rev. Paul Jones, D.D. (during January).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. V. O. ANDERSON assumed his duties as rector of St. Mark's Church, Augusta, Maine, on Christmas Eve, and mail should be addressed to Augusta, instead of to Sanford, Maine.

THE Rev. PERCY J. BROWN has been invited to succeed the Rev. Allen R. Van Meter at All Saints' Church, Torresdale, Pa.

THE Rev. ROBERT E. CAMPBELL should be addressed at 1327 Eighth street, New Orleans, Louisiana.

BISHOP and Mrs. CAPERS left Texas on Christmas night for Lexington, Ky., where the Bishop officiated at the marriage of his oldest son, Mr. Ellison Capers, and Miss Margaret Van Meter, on Wednesday, December 29th.

THE Very Rev. W. O. CONE, Dean of St. John's Cathedral, Quincy, Ill., is taking his first vacation for several years. He and Mrs. Cone will spend January and a part of February in his old home in Bound Brook, N. J., and also visit in Baltimore before returning home.

THE Ven. C. R. D. CRITTENTON of Weatherford, Texas, is president of the Standing Committee of the diocese of Dallas. The *Living Church Annual* states incorrectly that this position is held by the Rev. B. B. Ramage.

THE Rev. W. T. DAKIN, rector of St. John's Church, Savannah, Ga., after being away on sick leave for six months returned early in October. But unfortunately other symptoms showed themselves and he has been obliged to seek treatment in Rochester, N. Y., where an operation may be performed. He has done splendid work at St. John's, and is greatly beloved both by his parishioners and by the citizens. During his absence the Rev. Owen Jones of Norfolk, Va., is in charge.

THE Rev. GEORGE A. HUNT has resigned charge of St. Peter's Church, Rockland, Maine, and will take an extended vacation.

THE Rev. D. E. JOHNSTONE, LL.D., lately of the diocese of Fond du Lac, has been appointed priest in charge of St. Cyprian's, Carthage, and Zion, Mendon, Ill., with residence at the latter place.

THE Rev. ROBERT H. LYNCH, now living in Boston, but canonically of the diocese of Vermont, will succeed the Rev. W. A. Lawrence as curate of Grace Church, Lawrence, Mass., when the latter begins his rectorship at St. Stephen's Church, Lynn.

THE Rev. MEDVILLE MCLAUGHLIN, who was in the summer of the past year in charge of services and institutional work at Christ Church, New York, has been since that time in charge of the services at St. John the Evangelist's, in Duxbury, Mass.

THE Rev. H. C. STONE has resigned from the memorial chapel of Holy Trinity, Philadelphia, as vicar, and will devote his entire time to the Stonemen Fellowship. Three centers for the fellowship have been opened in Philadelphia: one in St. James' Parish house, the second in the parish house of the Church of the Holy Apostles, and the third in the parish house of the chapel of the Mediator.

BISHOP SUMNER is spending the holidays in the East.

THE Rev. HOWARD E. THOMPSON of Woodbury, secretary of the diocese of New Jersey, has been appointed by the Bishop acting registrar of the diocese, for the unexpired term of office of the Rev. Robert W. Trenbath, removed from the diocese.

WITH their departure deeply regretted, the Rev. J. O. VINCE and family have left Astoria, Oregon, for England, where they will make their home.

THE Rev. J. OGLE WARFIELD, who resigned as assistant rector of St. Peter's Church, Germantown, Philadelphia, to become vicar of Holy Trinity chapel, Philadelphia, began his new duties the Second Sunday after Christmas. His business address will be 2216 Spruce street, Philadelphia, but he will still reside at Chestnut Hill.

SUCCEEDING the Rt. Rev. Dr. Stearly, recently consecrated Bishop Suffragan for the diocese of Newark, the Rev. LUKE MATTHEWS WHITE became rector of St. Luke's Church, Montclair, N. J., on January 2nd. Mr. White has been for the past five years rector of St. Mark's Church, Shreveport, La.

ORDINATION

PRIESTS

GEORGIA.—On December 21st, the Feast of St. Thomas, the Rev. NEWTON MIDDLETON was advanced to the priesthood in St. Paul's Church, Albany, by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia. The ordination sermon was preached by the Rev. W. J. L. Clark, D.D., rector of St. Paul's Church, Chattanooga, and the ordinand was presented by the Rev. James B. Lawrence. The Rev. William B. Sams read the Epistle and the Rev. William H. Higgins the Gospel. All the clergy present assisted in the laying on of hands. On a clear and beautiful day and in a beautifully rendered service, this was a notable event, being the second ordination service held in St. Paul's Church since its organization as a parish. Mr. Middleton is now rector of St. Paul's.

NEW MEXICO.—On the Second Sunday in Advent the Bishop of New Mexico advanced to the priesthood the Rev. Messrs. EDWARD JOSEPH HOERING and the Rev. CARL HENRY WILLIAMS.

RETREAT

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

MARRIED

WHITE-MCCORMICK.—The Rev. EDWARD S. WHITE, priest in charge of St. Lawrence Church, Libertyville, Ill., and Miss LILAH MCCORMICK, daughter of Mr. John McCormick of Libertyville, were married on New Year's Day by the Rev. J. H. Edwards, rector of the Church of the Holy Spirit, Lake Forest. Three clergymen, classmates of the groom, assisted. They were the Rev. E. J. M. Nutter, rector of St. John's Church, Irving Park; the Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater, and the Rev. James Foster of All Saints' Church, Western Springs.

Miss Hilda White, a sister of the bridegroom, was maid of honor.

DIED

ADAMS.—ALLEYNE GREELY, aged fifteen months, son of the Rev. and Mrs. Charles ADAMS of Willimantic, Conn., died December 21st, in Washington, D. C.

CHURCH.—Entered into rest December 23rd, at Armsmear, Hartford, Conn., ANNA P. CHURCH, eldest daughter of the late Roger Wadsworth and Eliza P. (Hall) Church of Toledo, Ohio, and sister of the Rev. Frank H. Church of San Francisco, and of Joseph P. Church of Decatur, Ill. For fifty years a faithful member and active worker in Trinity parish, Toledo, Ohio.

KINGMAN.—Suddenly, of heart failure, at Norfolk, Va., on December 13th, 1st Lieut, FREDERIC EUSTIS KINGMAN, Coast Artillery Corps, U. S. Army, aged 27 years, son of Brigadier General Dan C. Kingman, Chief of Engineers, U. S. Army.

OCKFORD.—Entered into rest at St. Mary's rectory, Northfield, Vt., on Sunday, December 19th, ALICE MAY CANFIELD, wife of the Rev. L. S. OCKFORD, aged 61. Mrs. Ockford was an earnest Christian, a devout Churchwoman, an affectionate wife and mother.

"Let light perpetual shine upon her."

SUTHERLAND.—Mrs. JOHN H. SUTHERLAND entered into life eternal on the morning of Thursday, December 30th, at her home in San Antonio, after a long illness. She was born in Lockhart, Texas, in 1866, and lived there the greater part of her life. She was married to John Hill Sutherland in Colorado. After their marriage they removed to Milwaukee, where they spent a number of years. They came to San Antonio eight years ago, and have since been actively connected with the life of the Church. Mrs. Sutherland was an earnest and faithful member of the Woman's Auxiliary and the parish guild of St. Mark's Church, San Antonio, and at the time of her death was the corresponding secretary of the diocesan branch of the Woman's Auxiliary. She is survived by her husband, one son, Harold Sutherland of Corpus Christi, and a daughter, Miss Margaret Sutherland.

FIRST SUNDAY AFTER EPIPHANY

St. Luke 2: 49—"I must."

Is then Omnipotence constrain'd? Must He
Meet harsh imperatives from youth's bright days
On to the Cross? Yea, perfect liberty
Obeys Love's law and walks in narrow ways.
More strong that love than weight of servile chains,
More sweet that service than man's wayward will,
More constant than the force which Heaven sustains,
Freedom our purpos'd mission to fulfil.

Brave heart of Youth divine! life's plan to meet,
To find, in serving, freedom and a throne,
To tread the duteous way and find it sweet,
Though all men shun it and He walk alone.
Such "must," 'tis true, to Calvary shall lead,
But thence to bliss where love is free indeed.

HERBERT H. GOWEN.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED, unmarried, to be organist and choirmaster; simple music, minor duties, including help in daily services. City parish in Middle West. Good salary. Address RECTOR'S WARDEN, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL.

YOUNG PRIEST devoting part time to literary work, married, forceful preacher, would consider curacy or locum tenency in city parish, preferably Catholic, that can offer opportunity for preaching and for personal ministry to poor and unprivileged. Reasonable stipend expected, but not primary consideration. References. Address UPSILON, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER-ORGANIST WANTED: For largest parish in middle west diocese; ability and energy more requisite than long experience. Address MUSIC COMMITTEE, care LIVING CHURCH, Milwaukee, Wis.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

MALE ORGANIST and choir director wanted in Illinois manufacturing city. Address B. D. F., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH CLERGYMAN, B.A. London, first class pass in Classics, History, English (including Anglo-Saxon and Middle English), History (Ancient, Political, Social, Constitutional, European); Intermediate Arts in French and Mathematics; Associate (first class honors) of King's College, London, in Theology; desires educational work. Married; aged 36; short-sighted but athletic; schoolmaster for five years; wide parochial experience; total abstainer and non-smoker. Address MATTHEW, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES CHANGE. Offers appreciative choir a term of free voice lessons. Address WESTE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED INSTITUTIONAL MATRON and housekeeper desires position. Address ADVERTISER, 1401 Elmwood avenue, Evanston, Ill.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CHURCH WORKERS! Are you planning a gift to your Church? We can help you settle the financial part of your problems. The "Pencil Plan" is a splendid solution. Write and ask us all about it. PREMIER PENCIL COMPANY, Woodward, Okla.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

THE CATHOLIC GUILD, 1262 Eleventh street, San Diego, Cal. Chasubles, albs, amices, girdles. Correspondence invited. Western trade a specialty.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's 100: stamped, 20 cents; plain, 15 cents.

PRIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet, Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

DAILY MEDITATIONS," by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. $1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

STEREOPTICON WANTED

The following appeal has been received from one of our clergy in Porto Rico: "If I could only get a stereopticon or a lantern of some sort, it would be mighty useful. After all, my people are of the class that has to be taught with, or through, the eyes, rather than through their ears. I have just lately purchased a Victrola and am using it as my personal assistant. The method is this: Once a week I take it out with me, visit invalids and convalescents, and play for them for a few minutes. The result is that quite a number of people come and stand at the doors of the huts. When we are through with the music and before the people get a chance to leave I give them a short talk and invite them to come to the chapel services. The result is very good,

and our congregation is getting larger. I might be able to do the same if we had a lantern." All communications regarding this appeal may be addressed to the CHURCH PERIODICAL CLUB, 281 Fourth avenue, New York, N. Y.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

G. P. PUTNAM'S SONS. New York.

From Moscow to the Persian Gulf. Being the Journal of a Disenchanted Traveler in Turkestan and Persia. By Benjamin Burges Moore. With 160 illustrations and a map. $3.00 net.

LITTLE, BROWN & CO. Boston.

Mildew Manse. By Belle K. Maniates, author of *Amarilly of Clothes-line Alley*, etc. With illustrations by William van Dresser. $1.00 net.

PAMPHLETS

Report of the General Secretary of the Federal Council of the Churches of Christ in America to the Executive Committee, for the year 1915.

FROM THE AUTHOR.

A Nation's Peril and a Nation's Opportunity. A Plea for Our Country made on Thanksgiving Day, 1915, in the American Church of the Holy Trinity in the Avenue de l'Alma, Paris, France, by S. N. Watson, the rector.

WORLD PEACE FOUNDATION. Boston.

Preparedness—For What? By Charles H. Levermore. World Peace Foundation Pamphlet Series. Vol. V., No. 6, Part I., December, 1915.

DARLING & SON. Bacon St., London, E, England

Correspondence Relative to the Alleged Ill-Treatment of German Subjects Captured in the Cameroons. Presented to both Houses of Parliament by Command of His Majesty, November, 1915.

NATIONAL REFORM ASSOCIATION. Pittsburgh Pa.

The Kingdom of Christ, What is It? By R. M. Downie, Beaver Falls, Pa. 35 cts. postpaid; 3 copies, $1.00.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.

At Eventide. By Frederick N. Shackley. 60 cts.

THE CHURCH AT WORK

WASHINGTON MEMORIAL CHAPEL, VALLEY FORGE

THE WASHINGTON MEMORIAL CHAPEL at Valley Forge, Pa., is as truly a dream realized, a vision materialized, as anything in all Pennsylvania. This project was conceived and elaborated in the mind of the Rev. W. Herbert Burk when rector of All Saints', Norristown, and he first made it public in a sermon preached in Norristown on Washington's Birthday, 1903. Whatever may have been thought of this project in its earlier stages, everyone now recognizes that Mr. Burk has made the Church, the State, and the Nation his debtors by conceiving this great task and carrying it through in spite of all discouragements. Even if it were a vision, those who have planned the work from the first went about it in no visionary way. A competent architect was selected, and complete plans for the whole undertaking adopted at the outset. At Valley Forge the physical foundations have been laid broad and deep, and everything built upon them has been of most substantial and permanent character. Only as much of the chapel was built from time to time as there was money to pay for. And now, after twelve years of effort, and after many "painful steps, and slow," the chapel is actually completed, for during the last twelve months a committee, of which Mr. Stevens Hecksher was chairman and Dr. and Mrs. Charles Custis Harrison were members, has raised the full amount required for the completion of the chapel.

ARCHITECT'S DRAWING FOR WASHINGTON MEMORIAL BUILDINGS
At Valley Forge, Pa.

The chapel has already been adorned with many beautiful gifts in memory of the soldiers of the Revolution. These include the pews of the patriots, including the President's pew; the pew screens, in memory of the brigadier-generals and major-generals at Valley Forge; the Washington-Wood pulpit, lectern, and perclose, in memory of Alan Wood, and in commemoration of George Washington, warden of Truro parish, and layreader in the French and Indian War; the Washington-Sullivan font, in memory of Ralph Sullivan, and in commemoration of Washington's birth and baptism; the Washington door, given by the Colonial Chapter D. A. R.; the Commander-in-Chief's door, given by the Philadelphia Chapter 2; the door of the Allies, given by the Society of the Daughters of Founders and Patriots. The New York state women will give the Inauguration door, and descendants of General Huntington will give the sanctuary door in his memory. The sedilia will commemorate Washington's rectors, including Bishop White. The Roof of the Republic, as the ceiling is called, will be made up of state panels, each bearing the arms of a state of the Union. Several of these have already been promised. A beautiful prayer desk for the choir will be presented by the Valley Forge chapter D. A. R., in memory of Anna Morris Holstein, who did so much for Valley Forge. One of the most pleasant features of the chapel is the Cloister of the Colonies. The following bays have been erected:

New Jersey, by Miss Sarah R. Chew, 1905.

Pennsylvania, by Mr. T. Brook Belfield, 1906.

Virginia, by Mr. George C. Thomas, 1907.

Maryland, by Mr. James E. Mitchell, 1908.

Massachusetts, by Massachusetts Society S. A. R., 1909.

Delaware, by George A. Eliot, president of the Delaware Society Sons of the American Revolution, 1912.

New York, by the Society of the Colonial Dames of America, 1912.

Connecticut, by the patriotic societies of Connecticut.

The New Hampshire, given by Arthur E. Pearson, is now under construction.

The chapel is doing a notable work in ministering to the large number of patriots who come to Valley Forge. This includes schools, colleges, patriotic and historical societies, and other organizations. Often the rector makes four or five addresses on a Saturday for as many schools. The chapel has about one hundred members and a Sunday school of sixty. Recently a Sunday school building, a log cabin, has been erected in the grove back of the chapel. In connection with the chapel there is a remarkable museum which now occupies the first room of the Patriots' Hall.

The Washington Memorial will include the Patriots' Hall, the Washington Memorial Chapel, the Washington Memorial Library, the Cloister of the Colonies, the Porch of the Allies, and the Thanksgiving Tower. The property consists of about thirty-two acres and is splendidly located in the very center of the encampment. The Valley Forge Museum and the Washington Memorial Library, both founded by Mr. Burk, are growing institutions and are destined to have a great influence upon the development of the patriotic spirit in America.

CONNECTICUT CHURCH LOSES STEEPLE

THE NINETY-MILE gale which visited southern New England the Sunday after Christmas de troyed the ninety-foot steeple of Grace Church, Hamden, Conn., which was blown completely off the building, landing in an entire wreck on the lawn of the town hall, just missing striking the town hall by about four feet. The large bell in the tower also came down in the middle of the crash, but without sustaining injury.

WORK OF THE GIRLS' FRIENDLY SOCIETY

THE RECENTLY issued report of the mission work of the Girls' Friendly Society shows that the society has active branches in forty-five dioceses, and has contributed over eleven thousand dollars to that branch of its service. Although last year's report showed a larger offering, it is probable that the difference is more than covered by the work done by different branches for war sufferers. Nevertheless, many scattered branches and two organized dioceses report nothing done for missions. Sixteen full-paid scholarships at Bontoc constitute one attractive item of accomplishment. The gift of largest money value

consists of boxes worth $2,657.21 sent to the mountain whites.

After comparison of service cards in use throughout the society, a uniform card has been accepted for general use. The chairman of the central committee on candidates reports a gain of 790 during the year, and a total of 9,508.

ANNIVERSARY OF REV. DR. KERSHAW

COMMEMORATING forty years of service in the ministry of the Church, and twenty years as rector of St. Michael's Church, Charleston, S. C., Dr. John Kershaw, D.D., reviewed his

REV. JOHN KERSHAW, D.D.

work at a service held in the parish church on December 19th.

After five years spent as a lawyer and editor of a weekly paper, Dr. Kershaw began his study for the ministry, entering the University of the South in 1873. He was ordained in St. Philip's Church, Charleston, in 1875, and has spent practically all of his ministry in the state.

In his sermon Dr. Kershaw gave the following statistics: "Forty years ago there were forty-seven clergy at work in the diocese ministering to 11,000 persons in eighty churches and chapels. Of these clerymen only four now survive, and only two of the four are in active service. This year there are sixty-seven clergy ministering to 17,000 persons and 138 churches and chapels. I have baptized 475 persons and presented 453 for confirmation. I have officiated at 210 marriages and 360 burials, have conducted 10,342 services, celebrated Holy Communion 2,150 times and delivered 3,550 sermons and addresses. I have traveled on the Church's business more than 60,000 miles, officiated in 125 churches within and without the diocese, and have influenced ten men that I know of to study for Christ's ministry."

Dr. Kershaw is the senior member of the Standing Committee of the diocese of South Carolina, and senior deputy to the General Convention. He is Dean of the Charleston convocation, and is much loved by all who have come in touch with him.

NEW OFFICE FOR GENERAL BOARD OF RELIGIOUS EDUCATION

THE GENERAL BOARD of Religious Education has outgrown its office and removed from the Church Missions House to the Kennedy Building, 289 Fourth avenue, New York City.

This step was determined at the last meeting of the executive committee, of which Bishop Talbot is chairman.

The board began its office work in one of the smallest rooms of the Church Missions House in October, 1912. In a year's time it outgrew the small room and secured larger rooms in the missions house. This is the third move because of growth in its work. In 1912 the assured income of the board was approximately a thousand dollars; during the last year by vote of diocesan conventions over $13,000 was appropriated to its work.

All who are interested in the work of religious education are cordially invited to visit the new offices. They are two doors north from the Church Missions House.

LLOYD'S DIRECTORY IN NEW HANDS

THE REV. ANDREW D. STOWE, secretary of the diocese of Minnesota, of Minneapolis, has purchased Lloyd's *Clerical Directory* and is preparing to bring out the next edition and put it in the hands of subscribers by the end of April, 1916.

This directory was founded by the Rev. Frederic E. J. Lloyd, D.D., and has passed through six editions, the last edition appearing in 1913.

It is Mr. Stowe's purpose to add certain features to the publication which will very greatly add to the value of the directory as a necessary and ready reference book.

The new editor invites suggestions and criticisms from the Bishops, clergy, and laity of the Church in the compilation of this new edition, that it may be of the very greatest possible value to all Churchmen and especially those engaged in the Master's work. He should be addressed at 519 Oak Grove street, Minneapolis, Minn.

A FRONTIER MISSION

TRINITY MISSION, of Oroville, Wash. (Rev. C. H. Severance, vicar), recently erected, is entirely free from debt. The building in very comfortable and is equipped in a distinctly churchly manner. Oroville is

TRINITY MISSION, OROVILLE, WASH.

in the northern part of the district of Spokane, is a railroad center, and the heart of a large irrigation district. The congregation plans to move the present building to the back of the lots for a guild hall and to erect a permanent church of brick. The vicar administers sixteen different stations in Okanogan county.

MISSION WORK IN ALASKA

THERE WAS published in THE LIVING CHURCH some months ago an account of the work of the Tanana Crossing Mission in Alaska, and particularly of that at Tanana Crossing. The missionary, the Rev. Guy H. Madara, asks for financial assistance in view of the great expense to which they were placed at that mission in the matter of freight on supplies, which made such serious inroads into the sum appropriated by the Board of Missions.

A letter from Mr. Madara, dated November 30th, asks that we acknowledge the receipt of $450 through the Board from various readers in response to that article. He appreciates the cordiality of the wishes that have accompanied the various remittances.

Mr. Madara states that the freight on shipments for the past year has amounted to $855.50, so that the amount received is a little more than half of that sum.

The mission at Tanana Crossing was a part of the work begun and continued for many years by the Rev. Charles E. Betticher, Jr., and ministers to a people who, otherwise, are absolutely heathen. There are no greater heathens in darkest Africa or the most heathen portion of China, than in the isolated Indian villages at the head of the Tanana, Copper, and Susitna rivers. The Copper river and Susitna river Indians cannot be reached at present, but now our concern, and it is a vital one, is with the Indians at Tanana Crossing.

Mr. Madara writes that he is leaving his headquarters at Chena for Tanana Crossing on the first day of December. "It will serve to illustrate Alaskan conditions and the reason we need money here so badly," he adds, "for me to say that I shall be gone three weeks on the trip, which is the most arduous and dangerous of the whole district, and of this time, only four days will be spent at Tanana Crossing and one and a half at Salchaket. And this is conditional upon storms, etc., and may take much longer. The expenses of this trip will be about $200, mainly given to roadhouse keepers, and my only regret is that the last 100 miles of the trip has no roadhouse, and we will be compelled to spend several nights around a camp-fire. This is the coldest place on earth—a night around a camp-fire in Alaska during the winter.

"But the trip is worth both the money it will cost and the effort it will take, for the Indians will be gathered from all around this section, ready for their Christmas entertainment, and this will be the only opportunity they have had for a year or will have for another year to receive the ministrations of a clergyman of the Church. It is impossible to make the trip up more often, both because of the time taken and the expenditure involved, but once or maybe twice a year it is made, and the Indians gather there and wait for week after week, merely that they may sit at the feet of a real minister for a few days."

DR. NOLL LEAVES SEWANEE

THE DEPARTURE of the Rev. Arthur Howard Noll, LL.D., from Sewanee, to enter upon educational, social settlement, and mission work at St. Raphael's Institute, Monterey, Tenn., under Archdeacon Windiate, removes from Sewanee one of its best-known and most familiar figures. The prominent part which he has taken in many functions of the University of the South and the large acquaintanceship which his duties as registrar of the university and as secretary of the diocese of Tennessee brought him, have won for him countless friends who will regret this break-

REV. A. H. NOLL, LL.D.

ing of another tie with the Sewanee of the past.

Dr. Noll has served the Church and the ministry in Texas, Mississippi, and Louisiana, and for the last twenty years in Tennessee. In 1902 he returned to his alma mater as registrar, without giving up the active exercise of his ministry. Since 1899 he has served as secretary and historiographer of the diocese of Tennessee. St. John's College, Annapolis, conferred upon him the degree of LL.D. in 1908, and he was subsequently elected to

membership in the Royal Society of Arts, London.

Dr. Noll has given much attention to artistic design, more particularly of an ecclesiastical and scholastic character, and he leaves behind him in Sewanee as a reminder of himself many tablets memorial to others, illuminated texts, and sentences of consecration.

NATION-WIDE PREACHING MISSION

THE REV. IRVING P. JOHNSON, D.D., of Faribault, Minn., will hold a mission in St. Paul's Cathedral, Cincinnati, from January 9th to 16th, inclusive.

Correction of error is made in the plan for the diocese of Massachusetts. In Bishop Lawrence's letter to the clergy and laity, the last paragraph should read: "I therefore hereby appoint the seven days *before* Holy Week as a week of prayer and preaching." The original announcement was for Holy Week.

Among the missions in the diocese of Pennsylvania none was more successful than that at St. Mary's, Warwick, and St. Andrew's, West Vincent. The mission was conducted under the charge of the Rev. Thomas J. Taylor, of the Philadelphia City Mission. These parishes are truly rural; away from the railroad and with infrequent postal service, the people are not of the kind who would be interested to a large degree in services of a Churchly character. The denominational spirit with the noisy revival and evangelistic services is the religious life which they desire. Originally the Church was quite strong there, but in recent years either through neglect by the Church or on account of strange ideas of religion developed, the descendants of the original Church people have all turned to the denominations, of which there are several congregations. It is the custom of the people to arrange all meetings so as to have the light of the moon; there is no artificial light in the place, nor do they usually open their houses of worship on stormy days or nights. In spite of these difficulties the church was open every day and night for which services were advertised, and was splendidly attended. All the people without regard to religious inclination came to the services, and it is the feeling of the minister in charge that the influence of the mission will be felt for years. The members of the Church have been thoroughly aroused and the community has been improved.

Successful missions were held during Advent in the diocese of Erie as follows: By the Rev. Martin Aigner, D.D., preaching at the Ascension, Bradford; by Archdeacon Radcliffe at St. Andrew's, Clearfield; the Rev. A. C. Jones, Ph.D., at Emmanuel, Emporium; the Rev. Arthur L. Seiter at St. John's, Franklin; the Rev. Frederick Randolph at St. Clement's, Greenville; the Rev. Wm. Fargo Bayle at St. Laurence's, Osceola Mills; the Rev. W. H. Overs, Ph.D., at St. John's, Sharon, and at St. Luke's, Smethport; the Rev. E. J. Owen at St. Agnes', St. Mary's; the Rev. Albert Broadhurst at Calvary, Townville; the Rev. G. H. Sharpley at St. John Baptist's, Instanter; the Rev. W. E. Van Dyke at Christ Church, Punxsutawney; and the Rev. A. L. Taylor at Trinity, Warren.

A parochial mission has just been conducted with gratifying results in Christ Church, Fitchburg, Mass. (Rev. Arthur J. Gammack, rector). The three clergy of the parish led in the work of the mission, and the preaching was done by the rector. The theme of the children's service was, "The Children's Christ in terms of the Good Shepherd." Perhaps of the whole mission this service made the deepest impression.

The most impressive and inspiring service was held at Christ Church, Beatrice, Neb., Sunday morning, December 19th, at which the Rt. Rev. Arthur L. Williams, D.D., officiated, confirming a class of sixteen men and seven women, presented by the rector. This is largely, no doubt, the result of sermons delivered by Archdeacon Webber at the ten days' special mission in November, arrangements for which were made by the rector, the Rev. W. A. Mulligan.

A remarkably successful mission was recently conducted in St. Philip's Church, Beeville, Texas, by Bishop Capers. From the beginning the church was filled to its capacity every night, and before the close hundreds were turned away before the hour of service. The subjects of the Bishop's addresses were "The Claims of Christ upon the Life of Man." A local paper says of them: "Bishop Capers' straight-to-the-heart addresses are marked throughout by sincerity and fine feeling and are free of all sectarian bias. One thing only he preaches—God's love for man and man's need of God's love. When he finishes one sits convicted, a culprit in the pew, and leaving the church the hearer resolves to live from that moment on as becomes a follower of the Nazarene."

JERUSALEM AND THE EAST FUND

THE REV. DR. J. H. MCKENZIE, rector of Howe School, Howe, Ind., has succeeded the late Rev. Dr. F. A. De Rosset of Charleston as American representative of the Jerusalem and the East Mission Fund. Dr. McKenzie will therefore receive and disburse any contributions that may at any time be sent to him for the Anglican work in and about Jerusalem.

MEMORIALS AND GIFTS

THE KING'S DAUGHTERS of St. Mary's Church, South Manchester, Conn. (Rev. Manning B. Bennett, rector), have presented the church with a new altar rail as a memorial to the late Dr. Beverly Ellison Warner, for a number of years rector of the Church.

ST. LUKE'S MISSION, Hartford City, Ind., received a gift on Christmas day of a sterling silver chalice and paten, gold plated, presented by Mrs. Bess Geisler in memory of her husband. The inscription on both is as follows:

In Memoriam
HENRY GEISLER
April 9th, 1914
Saint Luke's Church
Hartford City, Indiana
Christmas, 1915

ON SUNDAY, December 19th, a beautiful chancel chair was dedicated in St. Luke's Church, Ypsilanti, Mich., in memory of the Rev. Dr. Gardam, the late rector. The chair, which is of heavy oak, and in fine ecclesiastical design, was made by D. H. Ohlinger, director of manual training in the city schools, in conference with Miss Alice Boardman and from a design by Miss Genevieve M. Walton. The chair is the gift of the Zeta Phi sorority of the Normal College.

IN TRINITY CHURCH, Freeport, Pa., the Rev. John Edmondson Diggles, the rector, on Christmas Day, blessed a handsome altar to the glory of God, being the Christmas gift of James L. Morrison, Warren, Ohio, a former member of this parish. The altar is pure white and classical in design. The front is divided by four columns, each panel bearing a small carved device, the Chi and Rho in the center and the Alpha and Omega in the other two panels.

THE WILL of the late Mrs. Henry C. Payne, of Milwaukee, widow of a former Postmaster General of the United States, contains a bequest of $5,000 for St. John's Home, Milwaukee, to endow a room in the institution in memory of two aunts, "the Margaret and Cornelia Van Dyke room." To Bishop Webb is bequeathed $2,000 for diocesan missions, and to the Rev. S. P. Delany, D.D., formerly Dean of All Saints'

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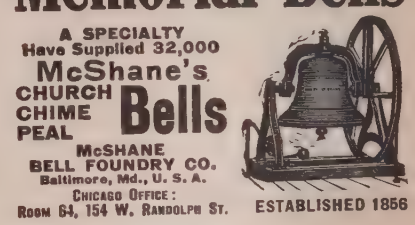

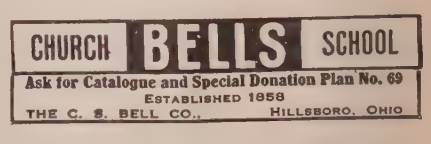

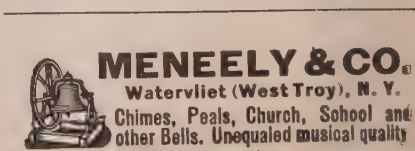
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Memorials

Cathedral, $2,000 to be used for foreign missions.

AT A RECENT service in St. John's Church, Palmerton, Pa. (Rev. George C. Shaw, rector), announcement was made by the rector that an endowment of $10,000 had been arranged for the parish by interested friends in New York. At this service, which was in commemoration of the ninth anniversary of the church's consecration, and also of the birthday of Mr. Stephen S. Palmer, a benefactor of the parish, Bishop Talbot was present and spoke. The Rev. Dr. S. U. Mitman and the Rev. Dr. A. H. Bradshaw also spoke, and the Rev. W. H. Ziegler assisted with his presence. Major De Saulles, an intimate friend of Mr. Palmer, made a reminiscent address.

A VERY beautiful memorial window was unveiled on St. Stephen's Day at the Church of the Ascension, Buffalo, N. Y. (Rev. Charles D. Broughton, rector). The window is a lancet with the subject in the central part occupying the full width and is supported by a base conopied treatment, Gothic style, in keeping with the architecture of the interior of the church. The window depicts the Saviour bending over a sick child, who is held in her mother's arms, while other sick are shown in the background. The light in the window is especially remarkable, for it seems to come from the stairway above as well as to radiate from the Saviour's face. This memorial was executed in the studios of J. & R. Lamb of New York and is the gift of Mrs. John H. Smith. It bears this inscription:

"In memoriam.
This window is erected by
JANE REEVES SMITH
1915."

TWO BEAUTIFUL Eucharistic candlesticks have been placed in St. Philip's Church, Beeville, Texas, as a memorial to Mr. and Mrs. Robert Law, who for many years were faithful and valued members of this congregation. The candlesticks are of solid brass, eighteen inches in height, with a nine-inch base. They are very massive in appearance, and are of special design, the work of the Gorham Co. in New York. A candle-shield on which the letters I H S are embossed accompanied the lights. The candlesticks bear the following inscription:

"In loving memory of
ROBERT AND CAMILLE WACHEN LAW
Presented by their daughters
Rosalie and Letitia Law
December, 1915."

A tabernacle and two retables have recently been added to the altar of St. Philip's Church, and other needed improvements to the chancel are in contemplation.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Hartford Archdeaconry — Consecration of St. Thomas' Church, Hartford

THE EPIPHANY meeting of the Hartford archdeaconry will be held in Trinity parish, Wethersfield, Tuesday, January 11th. The preacher at the morning service will be the Rev. William D. Williams, minister in charge of St. Paul's Church, Southington. At the clericus in the afternoon, Professor Wilber M. Urban of Trinity College will deliver an address on pragmatism.

THE REV. JARED STARR, rector emeritus of Grace Church, Newington, has recently suffered the loss of his wife. Mrs. Starr when called to rest was in her eighty-first year.

ST. THOMAS' CHURCH, Hartford (Rev. Franklin Hoyt Miller, rector), built in 1872, was consecrated by Bishop Brewster on the Fourth Sunday in Advent. In honor of the forty-fifth anniversary of the building of the church the parish holds special thanksgiving service on the eve of the Feast of the Epiphany. At a service in the church at 7:30 P. M. Bishop Acheson gives a congratulatory address. A reception follows in the parish house for the congregation and invited guests.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Crucifer Heads Procession at Municipal Tree

ON CHRISTMAS EVE there was a united service at the municipal Christmas tree in the public park at Corsicana. The crucifer and two attendants from St. John's, in vestments, headed the procession of Sunday schools. This gave dignity and reverence to the ceremony and had a distinctly quieting effect on the noise usually attending Christmas in the South.

GEORGIA

F. F. REESE, D.D., Bishop

Institution Service at Savannah

ON ST. STEPHEN'S DAY, in Christ Church, Savannah, the Rev. John Durham Wing was formally installed as rector of Christ Church by the Bishop of Georgia. The sermon was delivered by Bishop Reese and the prayers were read by the Rev. Henry D. Phillips, chaplain of the University of the South. The rector was celebrant at the Communion. It is interesting to know that the Rev. John Wesley was first rector of this parish, and that the Rev. George Whitefield was also one of its ministers.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Lenten Noonday Services in St. Louis

ARRANGEMENTS are practically completed for the downtown noonday Lenten services which will be held in the Columbia Theatre in St. Louis under the auspices of the Brotherhood of St. Andrew, during next Lent. The out-of-town special preachers will be: The Bishop of Tennessee; the Rev. J. O. S. Huntington, Superior, Order of the Holy Cross; the Rev. Dr. James E. Freeman; the Rev. Dr. Floyd W. Tomkins; the Rev. Dr. Karl Reiland; the Bishop of Eastern Oklahoma. Our beloved Bishop, the Rt. Rev. Dr. Daniel Sylvester Tuttle, Bishop of Missouri, and Presiding Bishop of the Church, will open the services and preach on the first four days. Local clergymen will take turns in serving as chaplains with the special preachers.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

A Daily Eucharist—Preparing for Brotherhood Convention

HITHERTO the week-day celebrations of the Holy Communion at Trinity Cathedral, Cleveland, have been on saints' days and Thursdays only. Effective from the first day of January, 1916, there is to be a daily celebration taken by the Bishop of the diocese, the Dean, and the other Cathedral clergy.

IN PREPARATION for the Brotherhood of St. Andrew convention to be held in Cleveland next October, the national council has decided to concentrate for two months, beginning early in February, the work of the field secretaries and other Brotherhood leaders in the diocese of Ohio, organizing new chapters, and creating inspiration for the convention. It is proposed to visit some forty towns in which there are no chapters, and with the consent of the rectors form probationary organizations, to each of which there will be sent, every two weeks for a period of two months, a trained worker, at the end of which time, if the chapter is ready, its organization can be made permanent. Whether the local group decides to apply for a charter or not, the training of these groups under expert

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leaders will bring great inspiration to the life of the parish and diocese. Both the Bishop of the diocese and the Coadjutor have warmly commended the plan.

THE CHAPEL of the Transfiguration, Little Mountain, a once favorite and popular but now practically abandoned summer resort near Cleveland, is to be moved to Salida Beach, a growing summer resort on the lake front, and the location of the Girls' Friendly Society vacation house. The chapel, erected on Little Mountain mainly by the efforts of Bishop Leonard some twenty-five years ago, is a frame structure of Gothic design, furnished throughout with attractive stained glass windows. The cost of removal and resetting, estimated at about $500, over a distance of some four miles, is to be paid from the building fund of the diocese.

FOR SOME years Ascension parish, Lakewood (Rev. Wallace M. Gordon, rector), has had in view a much needed new church building. Recently a four days' campaign, in which the workers went out by twos, resulted in securing $23,000 in subscriptions, and work on the new structure is to begin in the spring.

OREGON

W. T. SUMNER, D.D., Bishop

Northern Convocation

THE FIFTH meeting of the northern convocation of the diocese was held in St. Michael and All Angels' Church, Portland, Monday and Tuesday, December 13th and 14th. The opening service Monday evening was conducted by Bishop Sumner and the Rev. T. F. Bowen, Dean of the convocation, the Rev. Thomas Jenkins, rector of St. David's, Portland, being the preacher. Tuesday some interesting and helpful papers were presented. The Rev. J. G. Hatton discussed the question, "Has the Church a mission to the average man, or must she be content to minister to a cultured few?" The Rev. O. W. Taylor was speaker to this paper. A paper was then presented by the Rev. John D. Rice on "How can we attract more of the unattached to our services?" The discussion was led by the Rev. Frederick K. Howard. "What can we do to deepen the sense of responsibility in the average communicant?" was the problem presented in the afternoon paper by the Rev. J. E. H. Simpson. The speakers were the Rev. T. J. Williams of Oregon City and the Rev. W. A. M. Breck.

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The Rev. T. J. Williams was elected secretary, to succeed the Rev. E. H. Clark, removed.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Flag-pole Erected on Cathedral Grounds

AN ENORMOUS FLAG-POLE 178 feet from ground to tip has been erected on the Cathedral site of the sanctuary. Each morning the starry emblem of our country is hoisted—and furled each evening—while daily prayers are said for the bodily and spiritual safety of the workmen engaged upon the building of the national Cathedral of SS. Peter and Paul. The great flag staff and banner may be plainly seen from many parts of the northwestern end of the capital.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Bishop McCormick's Anniversary—Sunday School Rally

BISHOP MCCORMICK on February 14th will observe the tenth anniversary of his consecration by celebrating the Holy Communion in St. Mark's Pro-Cathedral. He will conduct a quiet day for the clergy in St. John's Church, Detroit, March 2nd.

IT HAS been decided to have the Sunday school rally at 3 P.M. in Grace Church, Grand Rapids, on Sunday, January 16th.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Automobile for Buffalo Rector—Mystery Play

ON CHRISTMAS DAY the Rev. John C. Ward, rector of Grace Church, Buffalo, was greatly surprised with the gift from his parishioners of an automobile equipped with all the latest devices and provided with a winter top.

THE SUNDAY SCHOOL of Trinity Church, Buffalo, gave a very beautiful and impressive mystery play on Tuesday evening, December 28th. This was free to the parishioners and friends, who fully taxed the capacity of the auditorium. The subject was, The Nativity of our Lord, a play done after the fashion of the mystery plays of the thirteenth and fourteenth centuries. The lines, written, or adapted from Scripture, by Richard Townsend Henshaw and Robert Hugh Benson, were interspersed with Christmas hymns and carols.

WEST TEXAS

JAMES STEPTOE JOHNSTON, D.D., Bishop.
WILLIAM THEODOTUS CAPERS, D.D., Bp. Coadj.

The *Church News*—New Organ at Beeville

THE DIOCESE of West Texas has adopted the *Church News* of San Antonio as official diocesan paper. The paper is doubled in size and has a new dress which is very attractive. Bishop Capers has become editor-in-chief, but the Rev. L. S. Bates, Ph.D., remains as editor on the staff of the paper, which, with its January number, begins its twenty-sixth volume.

A HANDSOME reed pipe organ of the well-known Seybold make has been installed in St. Philip's Church, Beeville (Rev. D. R. Blaske, missionary). The organ is a regular reed organ with the added effect of the pipe tone. All the characteristic effects of the violinas, diapasons, and clarinets which go to produce power and timbre, ease of action, and sweep of range, are combined in the instrument.

CANADA

News of Peace and War in the Dominion

Diocese of Algoma

TWO NEW churches have been opened in the deanery of Thunder Bay. One, the

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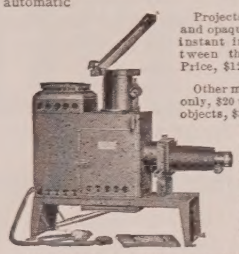
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Church of the Good Shepherd, mission of Oliver, was rebuilt this year, the first one having been destroyed by fire early in 1915. The second, dedicated to St. Matthew, was opened December 9th, Canon Hedley conducting the service. It has been built largely by volunteer labor.—A BRANCH of the Girls' Friendly Society has recently been formed in the parish of St. John the Divine, North Bay. Ten candidates have been admitted.

THE MID-WEEK celebrations of Holy Communion, offered with special intention for the men at the front, are well attended in St. Paul's Church, Fort William. Over one hundred men from St. Paul's have gone on active service at the seat of war.

Diocese of Athabasca

A RESIDENT clergyman has been appointed by Bishop Robins to take charge of St. Mark's Church, Red Willow. Until a short time ago it was only an out-station from Lake Saskatoon, but it is considered valuable by the Bishop as a center from which to carry on Church extension.

Diocese of Edmonton

AT THE daily noon-day service in the Pro-Cathedral, Edmonton, for the first week of the new year, the special preacher will be Bishop Gray.—ALL CHURCH members in the diocese are urged to use the little prayer cards issued by the Bishop for use during the war.—ARCHDEACON WEBB has been preaching a series of sermons in the Pro-Cathedral on "What we know and believe concerning the condition of the departed."

Diocese of Huron

A VERY LARGE congregation was present in Trinity Church, Mooretown, to celebrate the seventy-third anniversary of the opening of the first church. The present building is over half a century old.—THE ARCHDEACON of London, the Ven. J. B. Richardson, conducted the induction service for the newly appointed rector of St. George's, Thorndale, the Rev. W. G. Reilly.—THE CHOIR of St. John's, Glencoe, has been recently vested.

A FINE BELL has been presented to the Church of St. Luke the Evangelist, Broughdale, by Mr. J. C. Duffield of London.—A LOT for the parsonage of Trinity Church, Merlin, has been purchased, the parish having been canvassed and a sufficient sum raised for the purpose.

Diocese of Mackenzie River

THE SON of the Bishop of the diocese, Mr. Arthur Lucas, has enlisted for overseas service. He will join the Thirty-fourth Battalion in training at Kingston.

Diocese of Montreal

LARGE NUMBERS of communicants at the early celebrations marked the attendance in the city churches in Montreal on Christmas Day. Bishop Farthing preached at morning service in St. James the Apostle's Church, where the communicants were greatly in excess of last year, a fact which will gladden the heart of the rector, who is far away on active service at the front. The Bishop said grace and gave a little address at the Christmas dinner given by the Khaki League for men returned from active service invalided.—THE RECTOR of St. Matthew's, the Rev. E. Bushell, was presented with an address and a purse of gold, on the completion of his twenty-five years in charge of the parish. Mrs. and Miss Bushell were presented with flowers. — ST. MARK'S CHURCH, Valleyfield, was consecrated by the Bishop before Christmas.

Diocese of Ottawa

THE SERVICE on Christmas morning in St. Bartholomew's Church, Ottawa, was attended by the Duke and Duchess of Connaught and the Princess Patricia, with the members of their staff and the famous singer, Madame Melba, who was their guest. They were present on the following day, Sunday, also when Madame Melba occupied a seat in the choir, rendering a delightful solo, while the offertory was being taken up.—BISHOP ROPER intends to hold public Bible classes in Ottawa during the winter, under the auspices of the Woman's Auxiliary.

Diocese of Quebec

AT A MEETING in the Cathedral Hall, Quebec, December 10th, the Bishop was in the chair. The object was to confer, with regard to the proposed Lenten mission.—THE ATTENDANCE is large at Dean Shreve's weekly Bible class in the Cathedral Hall.—CANON ALLNATT has been appointed examining chaplain by the Bishop.

Diocese of Rupertsland

THE NEW rector of St. Peter's, Winnipeg, is the Rev. A. S. Wiley, formerly rector of Dauphin. He has begun his work in the parish.—ARCHBISHOP MATHESON consecrated the churchyard at St. Paul's, Belcourt, December 12th. He formally opened the new parish hall for St. Alban's, Winnipeg, on the 9th. The Primate has made an appeal to the clergy and laity throughout Canada that the day of special intercession, December 31st, be very widely observed, so that many may be brought "to a deeper recognition of the overruling sovereignty of God and of the important fact that in this life-and-death struggle not only men and munitions count, but that the help which is done upon earth He doeth it Himself."

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